THE DOCTRINE OF THE BIBLE:

OR,

Rules of Diſcipline.

BRIEFLY

Gather'd thorow the whole courſe of the Scripture:

By way of

QUESTION and ANSWER.

The One and Thirtieth Edition.

The knowledge of holy things is underſtanding; by it Kings Reign, and Princes eſtabliſh Juſtice, Prov. 8. 15.

LONDON, *Printed for* Edw. Brewſter *at the* Crane *in St.* Paul's Church-yard, *and* M. Wotton *at the* Three Daggers *in* Fleetſtreet, *and* G. Conyers *at the* Ring *in* Little Britain, 1699.

116

1/629

3125. a. 26.

THE DOCTRINE OF THE BIBLE:

OR,

Rules of Diſcipline.

BRIEFLY

Gather'd thorow the whole courſe of the Scripture:

By way of

QUESTION and ANSWER.

The One and Thirtieth Edition.

The knowledge of holy things is underſtanding; by it Kings Reign, and Princes eſtabliſh Juſtice, Prov. 8. 15.

LONDON, *Printed for* Edw. Brewſter *at the* Crane *in St.* Paul's Church-yard, *and* M. Wotton *at the* Three Daggers *in* Fleetſtreet, *and* G. Conyers *at the* Ring *in* Little Britain, 1699.

TO THE READER.

JUdgements are prepared for ſcorners, Proverbs 19. 29.

If any man long after life, and to ſee good days; let him refrain his tongue from evil, 1 Pet. 10.

As you would that man ſhould do to you, ſo do you to them, Luk. 6. 31.

Love covereth a multitude of faults, 1 Pet. 4. 8.

He that loveth not, knoweth not God; for God is love, 1 Joh. 4. 8.

THE

The Doctrine of the Old and New *TESTAMENT.*

Queſtion.

WHat is Doctrine?

A. Precepts for the finding and tracing out of ſin.

Q. *What is the effect of Doctrine?*

A. Faith and obedience.

Q. *How manifold is Doctrine?*

A. Two fold, either Divine or Moral.

Q. *Divine as how?*

A. In our Duty towards God.

Q. *Moral as how?*

A. In our Duty towards our ſelves, and our Brethren.

Q. *How many ſorts of men may we call brethren?*

A. Four.

Q. *Which be they?*

A. Such as are of one Parentage, one Country, one Religion, or of one Mind by Friendſhip.

Q. *How is Moral Doctrine divided?*

A. Into Rules of Duty towards Superiours, Parents, Kindred, Off-ſpring, Family, and inferiours.

Q. *How may this Duty be infringed.*

A. By violating any of the ſix laſt Commandments.

Q. *How many ways doth God teach?*

A. Four manner of ways.

Q. *Which be they?*

A. By his Word, by his Works, by his Puniſhments, and by his Bleſſings.

Q. *Are theſe performed always in his own perſon?*

A. No, but more often by his choſen Miniſters.

Q. Why doth God deal with us by men, and not by Angels, or ſpeak himſelf to us?

A. That he might make experiment of our obedience, and in conſideration of our frailty.

Q. How are they entituled?

A. By the names of Patriarchs, Captains, Judges, Kings, Prophets, Evangeliſts, and Apoſtles.

Q. Which call you Patriarchs?

A. The firſt Fathers of the Church, *Adam*, *Enoch*, *Iſaac*, *Jacob*.

Q. Which call you Captains?

A. Such as had the Leading of the *Iſraelites* from *Egypt* to the Land of *Canaan*, and gave direction in the time of Battel, as *Moſes* and *Joſhua*.

Q. Which call you Judges?

A. Such as executed Gods Judgments upon the enemies of the Church, and did adminiſter Juſtice among his people: as *Ehud*, *Shamgar*, *Sampſon*, *Gideon*, *Jephtha*, *Samuel*, &c.

Q. Which call you Kings?

A. The anointed of God, and Soveraign Rulers of the people, as *Saul*, *David*, &c.

Q. Which call you Prophets?

A. Such as by inſpiration of the holy Ghoſt did foretel of the ruine of ſin, and the reward of vertue, and were intepreters between God and Man.

Q. Which call you Evangeliſts?

A. The writers of the Goſpel of Jeſus Chriſt.

Q. Why are they called Evangeliſts?

A. Becauſe their works contain the glad tidings of ſalvation to all that believe.

Q. Which call you Apoſtles?

A. The twelve choſen Diſciples of Chriſt.

GENESIS.

Chapter 1. *to* 15.

Queſtion.

W*Hat is Creation?*

A. A making a thing of nothing.

Q. *Did God create all things of nothing?*

A. He did.

Q. *When?*

A. In the beginning.

Q. *What are you to underſtand by this word* Beginning.

A. Not from eternity; but firſt of all, before all things, in the beginning of time.

Q. *Why did* Moſes *write, In the beginning?*

A. To confute thoſe who maintained, the World had no beginning.

Q. *What do we learn by the Creation of the World?*

A. As touching the Creator, three things.

Q. *Which be they?*

A. His Omnipotency in creating all things of nothing; his Bounty in furniſhing the world with all neceſſary ornaments; and his Love in giving man dominion over all, *ch.* 1. 10.

Q. *What do we learn as touching our ſelves?*

A. Three things.

Q. *Which be they?*

A. The obſervation of a Sabbath, *ch.* 2. 2. Humility of mind, in being made of the duſt of the

earth, *ch.* 2. 7. And reverence which we owe to Marriage.

Q. *Why ought we to reverence Marriage?*

A. Becauſe it was inſtituted by God himſelf in Paradiſe, *ch.* 2. 23.

Q. *How ought a man to love his wife?*

A. As himſelf, being fleſh of his fleſh.

Q. *Where was man placed after his Creation?*

A. In Paradiſe.

Q. *Did he continue there?*

A. No, he fell.

Q. *How?*

A. By the malice of the Devil, and his own wilfulneſs.

Q. *What was his ſin?*

A. Diſobedience.

Q. *How did God puniſh him.*

A. He curſed him, and his poſterity, wherein he ſhewed his juſtice, *ch.* 3. 13.

Q. *How did he comfort him?*

A. By promiſing forgiveneſs by the ſeed of the woman, *Chriſt Jeſus*, *ch.* 3. 14.

Q. *What did that ſhew?*

A. His mercy.

Q. *How many ways did the curſe of God extend upon* Adam?

A. Four manner of ways.

Q. *Which be they?*

A. Firſt, the earth was made barren for his ſake. Secondly, his poſterity as well as himſelf became bondmen to hell. Thirdly, all the days of his life he was to eat his bread in the ſweat of his brows. And fourthly, he was thruſt out of Paradiſe.

Q. *How was* Eve *puniſhed?*

A. Two manner of ways.

Q. *Which be they?*

A. Firſt, to bring forth her Children in ſorrow,

row. And ſecondly, to live in ſubjection to her Husband.

Q. *How was the Serpent puniſhed?*

A. Three manner of ways.

Q. *Which be they?*

A. Firſt, he was made the moſt curſed of all Creatures. Secondly, he was to go upon his belly; and thirdly, to devour the duſt of the earth.

Q. *What was the ſecond ſin of the world?*

A. Murder.

Q. *Who committed it?*

A. Cain.

Q. *Upon whom?*

A. Upon his brother *Abel*, *ch.* 4. 21, 22.

Q. *What was the cauſe?*

A. Envy.

Q. *Why?*

A. Becauſe *Abels* ſacrifice was accepted, and *Cains* was not, *ch.* 4. 4, 5.

Q. *Why did not God accept* Cains *Sacrifice?*

A. Becauſe, he did it more for cuſtom than conſcience.

Q. *Who taught them to ſacrifice?*

A. Their Father *Adam.*

Q. *How could he do that, and the Law not given?*

A. The Law of God is two-fold, natural, imprinted in mens hearts; and traditional, pronounced from God, and written in the Bible.

Q. *Which of thoſe two had Adam?*

A. The firſt.

Q. *What was the puniſhment of* Cain *for killing his Brother* Abel?

A. He was curſed of God, and condemned for a Runagate.

Q. *Whom did God raiſe after the death of* Abel, *to build his Church upon?*

A. His brother *Seth*, *ch.* 4. 25.

Q. *Did the example of* Cains *puniſhment prevail*

with the ſucceeding ages to beware of ſin?

A. No, as the world grew in years, ſo it grew in iniquity.

Q. *In what manner?*

A. It was wholly corrupt, and full of cruelty, *ch.* 6. 12.

Q. *By whom did God reprove them?*

A. By *Noah.*

Q. *How?*

A. In making it known he would drown the world by his preparing of the Ark.

Q. *Were the people reformed?*

A. No, they laughed at it, and remained ſecure till the waters came upon them.

Q. *Were they all deſtroyed?*

A. All but *Noah*, his family, and ſome others for the preſervation of their kind.

Q. *What moved God that he would not ſpare ſo much as the brute beaſts?*

A. His deteſtation of ſin, *ch.* 6. 7.

Q. *Who was the firſt figure of Chriſt?*

A. Enoch.

Q. *How was he a figure of Chriſt?*

A. In being taken body and Soul up into Heaven as Chriſt was, *ch.* 5. 24.

Q. *Who was the firſt figure of the Church?*

A. Abel.

Q. *Who was the ſecond?*

A. Noah, preſerved in the Ark.

Q. *What did his preſervation teſtifie?*

A. The love of God towards his Church.

Q. *What did the toſſing of the Ark by the waves ſignifie?*

A. The perſecution that the Church ſhould ſuffer.

Q. *Wherein did the mercy of God appear?*

A. In cauſing the waters to fall.

Q. *Wherein did the zeal of* Noah *appear?*

A. In

A. In giving thanks for his deliverance, as ſoon as he ſet foot upon dry ground, *ch.* 8. 20.

Q. How did Noah *afterwards offend?*

A. By Drunkenneſs, *ch.* 19. 21.

Q. Who covered his Fathers ſhame?

A. Shem *and* Japhet.

Q. What received they for it?

A. Their Fathers bleſſing, *ch.* 9. 29.

Q. Who made a mock of his Fathers infirmity, and did not ſeek to cover it?

A. Cham.

Q. What was his reward?

A. His Fathers curſe, *ch.* 9. 25.

Q. How did God plague his ambition?

A. By confuſion.

Q. Where?

A. At the building of the Tower of *Babel*, where all the people purchaſed the diſpleaſure of Almighty God.

Q. By whom did they diſcover their diſpleaſure?

A. By the faith of *Abraham*, *ch.* 12. 3.

Q. How?

A. In his ſeed all Nations were bleſſed.

Q. In what degree of kindred was Abraham *and* Lot.

A. Lot was his brother *Haran's* ſon.

Q. Did they agree together like Brothers?

A. Yes, till they grew rich.

Q. Who was the cauſe they fell out?

A. Their Herdſmen.

Q. After the quarrel was known, did their maſters (as men of our age) ſeek to be revenged one of another?

A. No, they gave gentle words, and ſought how to prevent the like inconvenience.

Q. How was that?

A. They departed and dwelt aſunder, *ch.* 13. 7.

Q. But with ſeparation did their love decay?

A. It was ſtill conſtant and brother-like.

Q. *How did that appear?*

A. In that (afterward) when Lot was taken Priſoner in the company of the Kings of *Sodom* and *Gomorrah*, *Abraham* with a band of men reſcued him, and ſet him free, *ch.* 14. 15.

Q. *Did* Lot *then dwell in* Sodom?

A. He did.

Q. *Why, that was a dangerous place, though pleaſant?*

A. True; ſo are all places where wickedneſs abounds.

Q. *Yet* Lot *was a righteous man?*

A. He was, but he ſuffered as the wicked did for being in company with them.

Q. *How was that?*

A. He was taken Priſoner; (as I ſaid before) with the irreligious Kings; going in aid with them againſt their enemies.

Chapter 15 *to* 23.

Q. *WHo was* Abrahams *Wife?*

A. *Sarah.*

Q. *Whoſe daughter was* Sarah?

A. The daughter of *Haran*, *Abrahams* Brother.

Q. *Was it lawful for* Abraham *to marry his Brothers daughter?*

A. It was, God permitting it for the repeopling of the world.

Q. *How did ſhe offend when ſhe perceived her ſelf barren?*

A. By uſing unlawful means to raiſe ſeed to her husband, *ch.* 16. 2.

Q. *How was that?*

A. By ſending *Hagar* her maid to his bed.

Q. *How did God plague her for it?*

A. Her maid deſpiſed her, and triumphed over her in her own houſe, *ch* 16. 5.

Q. *What other ſin followed in the neck of her firſt?*

A. Wrath.

Q. How?

Q. How?

A. She obtained licence of her Husband to be revenged upon *Hagar*.

Q. In what manner was she revenged?

A. She thruſt *Hagar* and her Child out of doors.

Q. Whither went Hagar?

A. Into the Wilderneſs.

Q. Had she no friends to go unto?

A. None at all, ſhe was a poor Servant, and a ſtranger.

Q. To whom did she appeal?

A. To God.

Q. Did he relieve her?

A. Yes.

Q. What learn we by that?

A. That God rejecteth no eſtate of perſons in their miſeries, if they call upon him, *ch.* 16. 10.

Q. How ought ſervants that have offended, to behave themſelves?

A. As *Hagar*, that was commanded by the Angel to return and ſubmit her ſelf.

Q. Was Sarah *barren ſtill?*

A. No, God gave her a Son in her old Years.

Q. What was his name?

A. Iſaac, and this was he in whom the covenant was made.

Q. What was the ſign of the covenant?

A. Circumciſion, or the cutting off the foreſkin.

Q. What is ſignified by that?

A. The caſting away the lewd affections of our hearts, if we mean to be partakers of Gods mercy, *ch.* 17. 10.

Q. Were none partakers of the covenant, but ſuch as might be circumciſed?

A. Yes, women, becauſe under the name of man both ſexes are comprehended.

Q. What

Q. *What was* Hagars *Sons name?*

A. Ishmael.

Q. *Did not the covenant belong to him as well as to* Isaac, *he being of the seed of* Abraham?

A. No.

Q. *Were there two covenants then, that God blessed him so?*

A. Yes there were two Covenants made.

Q. *Which be they?*

A. The one eternal, made to the Children of the Spirit; the other temporal, made to the Children of the flesh.

Q. *What is the eternal covenant?*

A. That from *Isaac* should come the Messias.

Q. *What was the temporal Covenant?*

A. That from *Ishmael* should spring a mighty Nation, even 12 Princes, *ch.* 17. 20.

Q. *Where was* Abraham *now seated?*

A. In Canaan.

Q. *What temporal blessing did God bestow upon him?*

A. He was exceeding rich.

Q. *How did he employ his riches?*

A. In Hospitality and other good deeds.

Q. *Wherein did appear his Hospitality?*

A. In using strangers and travellers kindly.

Q. *What strangers?*

A. Three Angels in the shape of men.

Q. *How did he entertain them?*

A. First he ran out to entertain them, then he entreated them to rest in his tent, and last of all he feasted them.

Q. *Do rich men in these days follow the example of* Abraham, *in using friendly hospitality towards travellers and poor men?*

A. No; the most part of them, instead of running out to meet the poor (when they see them coming) rather turn their backs upon them, and

run

run from them; and for entreating them to ſtay, with Churliſh and crabbed words, rate them from their doors; and inſtead of feaſting and refreſhing them, let them depart weary, and with empty ſtomachs.

Q. *How did the Angel requite* Abraham?

A. He told him joyful news concerning the birth of his ſon *Iſaac*, and what the purpoſe of God was towards *Sodom* and *Gomorrah*?

Q. *What was the purpoſe of God towards* Sodom?

A. Utterly to deſtroy it for ſin.

Q. *Did* Abraham *pray for it*?

A. Yes, in ſuch Zealous manner, as had there been found ten Godly perſons in it, the City had been ſaved, *ch.* 18. 32.

Q. *Why did* Abraham *pray for it*?

A. Firſt, in regard of his brother *Lot* that dwelt there; and then in regard of humanity, for that it grieved him ſo many people ſhould be deſtroyed.

Q. *What did that ſignifie*?

A. That *Abraham*, as all Gods people ought to be, was of a pitiful mind, even towards Infidels.

Q. *What ſo incited Gods vengeance againſt the prayer of* Abraham?

A. The continual cry of ſin, aſcending out of *Sodom* and *Gomorrah* into the ears of God, whereby we learn, that ſin is a continual cryer againſt us, ſo long as we let it dwell among us, *ch.* 19. 13.

Q. *Was all the City then deſtroyed*?

A. All, but *Lot*, his Wife and two Daughters.

Q. *What was the Commandment that God gave him at his departure from the City*?

A. Not to look back?

Q. *Was the Commandment kept*?

A. No, *Lot's* wife brake it.

Q. *What was her puniſhment*?

A. She

A. She was turned into a pillar of ſalt, *ch.*19.26.

Q. *What moved her to look back?*

A. Her fond deſire to think ſhe ſhould forgo her wealth, and ſo pleaſant a place.

Q. *What do we learn by that?*

A. That no care of earthly things (be they never ſo glorious) muſt hinder us from obeying Gods Commandments.

Q. *How was the City deſtroyed?*

A. With Fire and Brimſtone from Heaven, *ch.* 10. 24.

Q. *Where did* Lot *remain afterwards?*

A. In the Mountains.

Q. *What ſin did he fall into whilſt he was there?*

A. Drunkenneſs.

Q. *What next?*

A. Inceſt.

Q. *What doth that prove?*

A. That one ſin begets another.

Q. *How was* Lot *Inceſtuous?*

A. By lying with his own daughters?

Q. *Who tempted him thereunto?*

A. They, when they had made him drunk.

Q. *What was Gods puniſhment for that ſin?*

A. The nation that came by that conception was a curſed Generation.

Q. *What Generation was that?*

A. The *Moabites* and the *Ammonites*, *ch.* 19. 37.

Chapter 20. *to* 34.

Q. *WHo had like to have wronged* Abraham *by taking his wife?*

A. King *Abimelech*.

Q. *How was he prevented?*

A. God threatned him with death, *ch.* 20. 3.

Q. *Did he upon that deliver her to her Husband?*

A. He did.

Q. *What learn we by that?*

A. Two

A. Two things.

Q. Which be they?

A. Firſt that God will puniſh adultery; and next the very heathens abhor the breach of wedlock, *ch.* 20. 5.

Q. How did God try Abraham's *Faith?*

A. By bidding him ſacrifice his only Son *Iſaac*, *ch.* 22. 2.

Q. Would he have done it?

A. Yes, but that an Angel ſtayed his hand.

Q. How was his faith rewarded?

A. God renewed his Covenant once again, and told him, for that deed he would multiply his ſeed on the earth, like the ſand of the Sea-ſhore.

Q. What vertue did God further prove in Abraham?

A. His Patience.

Q. How?

A. In taking his wife *Sarah* from him.

Q. Yet he mourned for her death?

A. That was the weakneſs of the fleſh, but his ſoul was glad in that he knew ſhe lived eternally, *ch.* 23. 2.

Q. What other vertues had Abraham?

A. Uprightneſs of mind.

Q. Wherein did that appear?

A. When *Ephron* the *Hittite* offered him a piece of ground to bury the dead, he would not take it before he had paid the price of it, *ch.* 23. 13.

Q. Is that modeſty obſerved now adays?

A. No, many will be ſo far from giving their neighbours the worth of their goods, as they will ſeek by deceit, cozanage, and violence, to pull them from them wrongfully, and for nothing.

Q. What was Abraham's *care for* Iſaac *when he came to age?*

A. To

A. To provide him a vertuous Wife, *ch.* 24. 4.

Q. *Was he ruled by his Fathers appointment?*

A. He was.

Q. *What did he ſhew in that?*

A. A Noble Preſident of Obedience to all Sons, to follow the Counſel of their Parents in chuſing them Wives; and not their own inordinate deſire.

Q. *Whom did* Abraham *ſend about this buſineſs?*

A His Chief Servant, *ch.* 24. 1.

Q. *How did he proceed in it?*

A. With Prayer that he might ſpeed well, and thankſgiving afterward for his ſucceſs.

Q. *What other good properties was in that Servant?*

A. He would not eat when he came to his journeys end, before he had done his Maſters meſſage.

Q. *What may Servants learn by this?*

A. To regard more their Maſters buſineſs, than their own pleaſures, *ch.* 22. 33.

Q. *Whoſe daughter did he chuſe for his Maſters Son?*

A. Rebecca, the daughter of *Bethuel?*

Q. *When her parents heard the requeſt of* Abraham, *did they preſently give their daughter to* Iſaac?

A. No, they aked counſel of God firſt, and then the maids conſent.

Q. *What is to be learned from thence?*

A. As children ought not to match without their Parents conſent, ſo Parents ought not to match their children without their conſent, *ch.* 24. 58.

Q. *After* Iſaac *and* Rebecca *were married, what iſſue did God give them?*

A. Two Sons *Eſau* and *Jacob?*

Q. *What was* Eſau's *undoing?*

A. The

A. The luſt of the fleſh.

Q. Wherein?

A. He ſold his birth-right for pottage.

Q. What over-ſight was that?

A. An over-ſight that many worldly men run into.

Q. What is that?

A. Preferring of traſh before the rich graces of God, *ch.* 25. 33.

Q. What did that negligence loſe him elſe?

A. His fathers bleſſing.

Q. What was the reaſon?

A. Becauſe not regarding his earthly patrimony, God likewiſe ſuffered him to loſe the benefit of his heavenly inheritance, which was ſpiritual benediction.

Q. Did Eſau *at the laſt ſee his own Error?*

A. No, but ran into Error.

Q. How?

A. By hating his brother *Jacob*, ch. 37. 41.

Q. What was the vertue of Jacob?

A. Patience, in giving place to his brothers rage, and going to ſeek his fortune in another country.

Q. Whither went he?

A. To *Haran* to his Uncle *Laban*.

Q. What were his vertues there?

A. Diligence in doing his Uncles ſervice; and Fidelity, in not deceiving him.

Q. How did God deal with Laban?

A. He proſpered him for *Jacobs* ſake.

Q. What were Labans *vices?*

A. Ingratitude, and Oppreſſion.

Q. How was he ungrateful?

A. In upbraiding *Jacob* for his good ſervices.

Q. How did he oppreſs him?

A. In trebling his ſervitude by fraudulent and crafty means.

Q. Did

Q. *Did God deliver* Jacob *at last?*

A. Yes, as he will all others, that trust in him, though a while he seem to be far from them.

Q. *What was the reward of* Jacob's *patience, and true service in the end?*

A. Whereas, when he came from his Fathers house, and had but one coat on his back, and a staff in his hand; at his return he was the Husband of two wives, the master of many servants, and the owner of much treasures, and divers herds of cattel, *ch.* 30. 34.

Q. *Did not* Jacob *fear to return into his own Country, knowing that his brother* Esau *was his Enemy?*

A. No.

Q. *Why?*

A. Becaus he knew God that had commanded him to go, would defend him.

Q. *How did his brother* Esau *receive him?*

A. Lovingly, and like a brother.

Q. *What was the vertue of* Esau *in that?*

A. He thought it a base and unnatural thing to keep envy always in his stomach towards any one, much less towards his own Brother, *ch.* 33. 4.

Chapter 34. *to* 50.

Q. *How many Sons had* Jacob?

A. Twelve.

Q. *Which of those twelve was the Figure of Christ?*

A. Joseph.

Q. *Wherein?*

A. In being Sold by his own brethren.

Q. *What learn we by that?*

A. That in all ages after God had promised the Messias to *Adam*, he never ceased by word or deed to signifie his coming.

Q. *Why*

Q. *Why did* Jacob's *Sons ſell their brother* Joſeph?

A. For malice, in that *Joſeph* propheſied by dreams his brothers ſhould be his ſervants, and bow unto him.

Q. *What other Sins did they run into beſides?*

A. Murder and Diſſimulation.

Q. *How?*

A. They intended to have ſlain their Brother, but that *Judah* diſſwaded them, *ch.* 37. 26.

Q. *How did they diſſemble?*

A. In telling their Father that their Brother was ſlain by wild Beaſts, *ch* 37. 32.

Q. *What was the fruit of theſe ſins?*

A. They procured diſquietneſs of conſcience in themſelves, and tears to their old father whom they ought rather to have comforted, *chap.* 37. 34.

Q. *Did this policy of theirs er'e the more prevent the ſubjection which they feared?*

A. No, God proſpered *Joſeph*, and gave him favour in the Court of *Egypt?*

Q. *With whom?*

A. With *Potiphar*, *Pharaohs* Chief Steward.

Q. *How did* Joſeph *ſhew himſelf there to be the ſervant of God?*

A. In reſiſting the luſt of *Potiphars* wife.

Q. *What is the nature of luſt being reſiſted?*

A. It grows impudent and outragious, *ch.* 39. 14.

Q. *Shew an inſtance?*

A. Potiphars wife, when ſhe ſaw *Joſeph* would not yeild to her, accuſed him, that he would raviſh her.

Q. *Did God ſuffer her accuſation to take effect?*

A. Yes, *Joſeph* was impriſoned.

Q. *He being guiltleſs, why would God ſuffer that plague to be laid upon him?*

A. For

A. For two cauſes.

Q. *Which be they?*

A. Firſt that by this ſtrange deliverance he might have greater cauſe to glorifie his name, and ſecondly to make his lewd diſgrace a cauſe of higher promotion.

Q. *How was* Joſeph *delivered?*

A. By Interpreting the Kings dream.

Q. *How was he advanced?*

A. He was made ruler over all *Egypt?*

Q. *What was the plague of God, laid upon his brethren for ſelling him?*

A. They were oppreſſed with a mighty Famine, *ch.* 41. 54.

Q. *Whither came they for ſuccour?*

A. To their brother unknown.

Q. *What reverence did they ſhew, unto him?*

A. They kneeled unto him and called him Lord.

Q. *What vertues do we learn by the example of* Joſeph, *in this his high authority?*

A. Three.

Q. *Which be they?*

A. Charity, Clemency, and Humility.

Q. *How was he charitable?*

A. He relieved his Father and Brothers with Corn freely and without recompence, *ch.* 45. 25.

Q. *How was he gentle?*

A. In pardoning the wrongs that his brothers had done him, *ch.* 45. 5.

Q. *Wherein was he humble?*

A. In not deſpiſing his Father and brothers (poor ſhepherds in *Canaan*) though himſelf were the the ſecond perſon in *Egypt*, and in ſending for his father to be partaker of his happineſs.

Q. *Did* Jacob *come thither?*

A. Yes, and there dyed.

Q. *What*

Q. *What do we learn by his death?*

A. To deſire God to die as he did.

Q. *How was that?*

A. Praying, bleſſing, and rehearſing the gracious benefits of God, *ch.* 48. 34, 39.

Q. *What zeal had* Pharaoh *(being an infidel) towards his Idolatrous prieſts, more than many Chriſtians now adays have towards the true miniſters of the eternal God?*

A. He did not diminiſh their Church-livings, *ch.* 47. 22.

EXODUS.

Chapter 20. *to* 34.

Qu. *WHy did God bring the houſe of* Iſrael *into* Egypt?

A. For two cauſes.

Q. *Which be they?*

A. Firſt, to ſhew the truth of his word: for he had ſaid to *Abraham*, they ſhould be ſtrangers from the Land of *Canaan*, the ſpace of four hundred years, and ſuffer much oppreſſion, *Gen.* 15. 13. Secondly, to have fit occaſion to ſhew his love toward them, and the better to train them up in the knowledge and fear of him.

Q. *How came it to paſs they were oppreſt here in* Egypt, *conſidering the good entertainment which they had at firſt?*

A. The continuance of time had worn out the ſame remembrance of *Joſeph*, by reaſon that many Kings had reigned ſince the firſt *Pharaoh*, and now the children of *Iſrael* were mightily increaſed.

Q. *How were they increaſed?*

A. From

A. From ſeventy perſons (for that was the whole number of them at their firſt coming) to many hundred thouſands.

Q. Did that make the King repine againſt them?

A. Yes.

Q. Why?

A. For two cauſes.

Q. Which be they?

A. Firſt, in regard of their Religion; and next fearing leſt their multitudes would endanger his government, *ch.* 1. 10.

Q. How did he ſeek to ſuppreſs them?

A. Two manner of ways.

Q. Which be them?

A. Firſt, in making ſlaves of them; and next, in going about to murder their men-children.

Q. Wherein conſiſted their ſervitude?

A. In making of brick, carrying of burdens and other ſlavery, *ch.* 1. 14.

Q. How did Pharaoh *go about to murder their men-children?*

A. Two manner of ways.

Q. Which be they?

A. Firſt, ſecretly, in commanding the Midwives (at their hour of birth) to deſtroy them; but they not obeying his command, he fell, ſecondly into a more open and violent practice.

Q. How was this?

A. He commanded his own people, that whenſoever they heard of the birth of an Hebrew man-child, they ſhould take it from the mother, and caſt it into the River, *chap.* 1. 11.

Q. How durſt the Midwives diſobey the King's Edict.

A. Becauſe (as all God's ſervants ought to do) they

they feared God more than any earthly person.

Q. *Were the number of the people (by these cruel proceedings) lessened and diminished?*

A. No, the more they vext them, the more they multiplyed, *ch.* 1. 12.

Q. *What do we learn by that?*

A. That no tyranny can extinguish the Church o God.

Q. *How did God divert the malice of* Pharaoh?

A. In causing him to cherish and bring up, even in his own court, that Hebrew Child which afterwards proved to be his destruction, and the deliverance of the Children of *Israel*.

Q. *Who was that?*

A. Moses.

Q. *How was he preserved?*

A. When his mother hid him three months from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the Rivers side.

Q. *What became of him there?*

A. King *Pharaoh*'s daughter walking that way, found him, and put him to be nursed of his own mother, *ch.* 23.

Q. *What appeared in this?*

A. The Providence of God.

Q. *Wherein?*

A. In that humane policy cannot hinder that which he hath once determined.

Q. *What was the first cross that God laid upon* Moses *when he came to age?*

A. The killing of an *Egyptian*, for which he was forced to fly.

Q. *Whither?*

A. Into the Land of *Midian*.

Q. *Who*

Q. *Who ſuccoured him there?*

A. *Jethro*, and gave him his daughter in marriage?

Q. *What trade of life did* Moſes *uſe?*

A. Keeping of ſheep.

Q. *How did God appear to* Moſes?

A. In a fiery buſh, *ch.* 3. 2.

Q. *Did the buſh burn?*

A. Yes, but it did not conſume.

Q. *In that ſence what doth it repreſent unto us?*

A. The Church of God, which ſhould ſuffer perſecution, but never ſubverſion.

Q. *Wherefore did God appear unto* Moſes?

A. To ſend him forth for the deliverance of his people.

Q. *What moved him thereunto?*

A. Two things.

Q. *Which be they?*

A. The remembrance of his Covenant made with *Abraham*, and the ſighs and crys of the poor *Iſraelites*, that daily pierced the gates of heaven, *ch.* 2. 23.

Q. *What comfort do we receive from hence?*

A. An aſſurance that God will hear our prayer in time of affliction, if we call to him.

Q. *Did* Moſes *obey the commandment of God about his return into* Egypt?

A. At the firſt he was doubtful.

Q. *Whereof?*

A. Of his own ſufficiency, and incredulity of the people.

Q. *How did God ſtrengthen him?*

A. By joining *Aaron* to aſſiſt him, and giving them power to confirm their meſſage by working of miracles.

Q. *How did the people receive their meſſage?*

A. With attentive ears.

Q. *What*

Q. *What vertues do we learn of the People after they had heard the words of* Moſes?

A. Two.

Q. *Which be they?*

A. Faith, in that they believed what he ſaid; and Thankſgiving, in praiſing God, ſince it pleaſed him to look upon their Tribulation, *Ch.* 4. 31.

Q. *What Vices are we admoniſhed to beware of by the example of* Pharaoh?

A. Obſtinacy of heart, in contemning the preaching of *Moſes.*

Q. *In how many reſpects was* Pharaoh *obſtinate?*

A. In four reſpects.

Q. *Which be they?*

A. Firſt, in not granting *Moſes* requeſt: Secondly, in comparing the power of his South-ſayers and Conjurers with the power of God, *Chap.* 7. 11. Thirdly, by imputing the deſires, which Gods People had to ſerve him (as the wicked always will) to be nothing elſe but a diſpoſition in them to be idle, *Ch.* 5. 8. Fourthly, not only in retaining them ſtill in his Country, but doubling their ſervitude, *Ch.* 5. 6.

Q. *How was this obſtinacy plagued?*

A. With ten ſeveral kinds of Plagues.

Q. *Which be they?*

A. Firſt, the turning of water into Blood. Secondly, multitude of Frogs. Thirdly, turning of Duſt into Lice. Fourthly, ſwarms of Flies. Fifthly, death of Cattel. Sixthly, Scabs and Bliſters. Seventhly, Thunder, Lightning and Hail. Eighthly, Graſhoppers and Caterpillars. Ninthly, Darkneſs. Tenthly, the death of the Firſt-born.

Q. *For all theſe Plagues did* Pharaoh *never repent?*

Yes, feignedly.

Q. *How was that?*

A. So ſoon as Gods Hand was removed by the Prayer of *Moſes*, he preſently returned to his former obſtinacy.

Q. *In the proſecution of theſe Plagues, what do we learn touching the Perſon of God?*

A. Two things.

Q. *VVhich be they?*

A. His Juſtice upon his Enemies, and his Mercy and Loving Favour toward his People.

Q. *VVherein appeared his mercy towards his People?*

A. In ſaving them, their Cattel, and that part of *Egypt* where they inhabited, free from the touch of any of thoſe former Plagues, *Ch.* 8. 12.

Q. *VVhy did not* Moſes *ſubmit unto* Pharoah, *when he was content to let the People go, but ſtayed their Cattel?*

A. Becauſe (like a faithful Miniſter of the Lord) he would remit no part or parcel of his Charge.

Q. *VVas it part of his Charge to take the Cattel with him?*

A. Yes.

Q. *VVherein?*

A. In that they could not ſacrifice without them, *Ch.* 10. 26.

Q. *In the Night before his Departure, what did the Lord Inſtitute?*

A. The Sacrament of the Paſs-over.

Q. *VVhat was that?*

A. A Lamb without blemiſh.

Q. *The Lamb was a Sign, but what was the thing ſignified?*

A. The Angel of the Lord, that paſſed over the Houſes of the Iſraelites, and ſtruck the firſt-born of the Egyptians with ſudden Death, *Ch.* 11. 11.

Q. *VVhat*

Q. *What doth this prefigure unto us?*

A. The Sacrifice of the true Paſchal Lamb Chriſt Jeſus, by whom all the Faithful are delivered from the Bondage of Hell, as the Iſraelites were (upon the Inſtitution of the Paſs-over) from the Bondage of *Egypt.*

Q. *How many things do we learn, as touching the preſence of God in the inſtance of the Children of Iſraels Departure?*

A. Three.

Q. *Which be they?*

A. Firſt, his Mercifulneſs in ſparing the Iſraelites, and ſmiting the Egyptians. Secondly, his Juſtice, in forcing the Egyptians to give the Iſraelites Treaſure and Apparel, as a ſatisfaction for their former Servitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not only deliver his People out of danger, and leave them, but protects them ſtill.

Q. *How doth that appear?*

A. In guiding them by night with a Pillar of fire, and covering them by day with a Cloud, *Chap.* 13. 21.

Q. *How many things do we learn as touching the perſons of the Iſraelites?*

A. Two things.

Q. *Which be they?*

A. The charge which God gave unto them, and their watchfulneſs.

Q. *What was their charge?*

A. To teach the benefits of God to their Poſterity.

Q. *Wherein conſiſted their watchfulneſs?*

A. In that they attended all night for the hour of their Departure, *Chap.* 12. 30.

Q. *What do they give us to underſtand by that?*

A. This, that as they minutely waited upon

the Lord for their deliverance out of Bondage, to go to the Earthly *Canaan*; ſo ought we continually to attend and make our ſelves ready for our paſſage out of this miſerable World, to the Heavenly *Canaan* of perpetual Joy and Happineſs.

Chapter 14. *to* 40.

Queſt. *After* Iſraels *departure, what vice do we note ſurvived in* Pharoah?

A. Inveterate Malice, which ſeldom dies, but with the ruin of him in whom it abides.

Q. *How did it break forth?*

A. By preparing a mighty Hoſt to follow the Iſraelites, *Ch.* 14. 6, 7, 8.

Q. *For what intent?*

A. To be avenged upon them, and quite deſtroy them.

Q. *How did he proſper?*

A. As all malicious Perſons commonly do.

Q. *How was that?*

A. He and his malice periſhed in the place where he thought to have been their overthrow.

Q. *Where was that?*

A. In the Red Sea.

Q. *What was the Sins of the People in this place?*

A. Weakneſs of Faith.

Q. *How was that?*

A. Notwithſtanding their ſtrange deliverance of late, yet when they ſaw the Red Sea before them, and the Egyptians upon their backs, they began to diſtruſt the power of God, and to rail upon *Moſes*.

Q. *How were they delivered?*

A. Moſes divided the waters, and they paſſed thorow, *Ch.* 14. 21.

Q. *How was God honoured by* Pharaoh?

A. As

A. As he will be by his Enemies in their deſtruction.

Q. How many times did the Iſraelites *murmur againſt God, before he puniſhed them?*

A. Four times.

Q. Woich be they?

A. Firſt, at the Red Sea, *Ch.* 14. 21. Secondly, at the waters of *Marah*, *Ch.* 15. 24. Thirdly, when they wanted fleſh, *Ch.* 16. 13, 14. Fourthly, when they wanted water, *Ch.* 17. 6.

Q. What do we learn thereby?

A. The long ſufferance of God towards ſinners.

Q. How did God deliver them at all thoſe times?

A. With great admiration.

Q. How was that?

A. At the firſt time he divided the Red Sea; at the ſecond, he made the bitter waters ſweet; at the third, he gave them Quailes and Manna from Heaven; at the fourth, he made a Fountain of water for to guſh from out of the hard Rock.

Q. How did they offend the fifth time?

A. More grievouſly than before.

Q. How was that?

A. They made a Golden Calf and worſhiped it for God.

Q. What moved them to make the likeneſs of a Calf rather than any other Creature?

A. The Corruption which they had learned among the Egyptians, who did worſhip Oxen and Kine.

Q. Did God puniſh them?

A. Yes, (and time I think) when they did utterly forſake him.

Q. What was their puniſhment?

A. Three thouſand of them were ſlain with the Swords of their own Brethren, *Ch.* 31. 28.

Q. Would not God have utterly deſtroyed them?

A. Yes, but for the Prayer of *Moſes?*

Q. *What was his Prayer?*

A. He desired his Name might rather be blotted out of the Book of Life, than God should quite root out that Nation, *Chap.* 32. 33.

Q. *What do we learn by that?*

A. The love and care which all good Magistrates ought to have over their People.

Q. *Where was* Moses *when this offence was committed?*

A. Upon Mount *Sinai.*

Q. *Was not his absence, in some sort, cause of their Idolatry?*

A. Yes.

Q. *What gather you by that?*

A. That the want of good guides make men run into error?

Q. *What did* Moses *upon Mount* Sinai?

A. He went to receive the Law.

Q. *How was the Law given?*

A. In Thunder and Lightning, *Chap.* 19. 16.

Q. *Why was it given in such terror?*

A. That the People might the more reverence him that gave it.

Q. *What is required of the People before they come to receive the Law?*

A. Two things, *Chap.* 19. 10, 11.

Q. *What be they?*

A. To Sanctifie themselves for four days space, and not to touch the skirts of the Mountain.

Q. *What do we learn by these two things?*

A. Not to come to hear the Word of God with corrupt Hearts, nor to pry further into his Secrets than we are limited.

Q. *What is generally commanded by the Law?*

A. That we should love God with all our Souls, and our Neighbours as our selves.

Q. *What is particularly forbid in the Law?*

A. Murther, Cursing, especially our Parents,

Ch. 21.

Ch 21. 17. Cruelty towards Servants, *Ch.* 31. 15. Not to do hurt, but to make ſatisfaction, *Ch.* 22. 15. Fornication, *Ch.* 22. 16. Witchcraft, Buggery, or carnal Copulation with Beaſts, *Ch.* 22. 19. Idolatry, *Ch.* 22. 20. Oppreſſion againſt Widow or Stranger, *ver.* 21. 22. All kind of Uſury, *Ch.* 22. 25. All railing and evil-ſpeaking, eſpecially againſt Magiſtrates, becauſe to ſpeak againſt them, is to ſpeak againſt God, *Ch.* 22. 18. All falſhood, *Ch.* 23. 2. All unlawful detaining of our Neighbours Goods, *Ch.* 23. 3. All taking of Bribes, *Ch.* 23. 8. All Perjury, and whatſoever elſe may infect the Soul, or offend God.

Q. *What is the reward of theſe ſins?*

A. Death.

Q. *Such as were pardonable, how were they pardoned?*

A. By offering Sacrifice.

Q. *What Doctrine do we learn by the Sacrifices of the Jews?*

A. Four points of Doctrine.

Q. *Which be they?*

A. Firſt, their thankfulneſs, to ſhew all they had came from God. Secondly, their Obedience, to ſhew they were willing to obey God. Thirdly, their Humility, to ſignifie that what was done to the thing offered, the offerer had deſerved. Fourthly, their hope, to ſhew their Sacrifices did figure the death of Chriſt, whereby their paſſage into Paradiſe, from whence they were expulſt, might be opened to them again.

Q. *Are ſuch Sacrifices to be uſed of Chriſtians?*

A. No.

Q. *Why?*

A. Becauſe they are aboliſhed by the death of Chriſt, and his all-ſufficient Sacrifice.

Q. *What elſe do we learn in this Book of* Exodus?

A. Two things.

Q. *Which be they?*

A. The Election of the Magistrates, and the order God set in his Church.

Q. *What kind of Men ought Magistrates to be?*

A. They ought to be adorned with four special graces.

Q. *Which be they?*

A. Courage, fear of God, Justice, and a mind free from Covetousness, *Ch.* 18. 21.

Q. *How must they administer Justice?*

A. To all Persons and at all times.

Q. *Whom did God chuse for his Service in his Temple?*

A. The Levites.

Q. *What kind of Men must those be?*

A. Such as have imprinted upon their Breasts Knowledge and Holiness, *Ch.* 28. 30.

Q. *Whose gift is the Knowledge of handicrafts?*

A. The Gift of God.

Q. *Why?*

A. Because he first taught them.

Q. *To whom?*

A. To *Bezaleel* and *Aholiab*.

Q. *To what end did he teach them?*

A. For the furnishing of the Temple.

Q. *Who provided them stuff for to work upon?*

A. The People.

Q. *In what manner?*

A. In such abundance as *Moses* commanded them to leave off.

Q. *What do we learn by it?*

A. Willingness to serve God with our temporal goods, *Ch.* 36. 6.

Q. *With whom did* Israel *fight their first Battel after they came into the wilderness?*

A. With the Amalekites.

Q. *How long did they prevail?*

A. So long as *Moses* held up his hands and prayed;

prayed; but when he let them fall, the Amalekites prevailed, *Ch.* 17. 11.

Q. *What doth that teach us?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and that we ought not to faint in Prayer, leſt with the falling of our hands, we fail in our requeſt.

LEVITICUS.

Chapter 1. to the end.

Queſt. *WHat is ſet down in this Book?*

A. The duty of the Levites, and therefore it is called *Leviticus?*

Q. *What was their chiefeſt duty?*

A. To ſacrifice.

Q. *How many circumſtances were they to obſerve?*

A. Four.

Q. *Which be they?*

A. The manner how, the matter what, the perſon whom, and the place where.

Q. *What did the Iſraelites ſacrifice?*

A. Either things having life, as Bullocks, Lambs, Sheep, *&c.* or things without life, as Oyl, fine Flower, wafers, *&c.*

Q. *For whom did they ſacrifice?*

A. For themſelves and others.

Q. *Where?*

A. In the Temple.

Q. *In what manner?*

A. As God hath ſet down from the firſt of *Leviticus* to the nineteenth.

Q. *What is the Chriſtians Sacrifice?*

A. Prayer and Thankſgiving.

Q. *In how many points doth the Iſraelites and the Chriſtians Sacrifice agree?*

A. In ſix.

Q. *VVhich is the firſt?*

A. As theirs was ſeaſoned with Salt, ſo ours muſt be ſeaſoned with the Truth of a good Conſcience.

Q. *VVhat is the ſecond?*

A. As theirs was brought to the Prieſt, ſo ours muſt be preſented to God.

Q. *VVhat is the third?*

A. As theirs was ſlain, ſo when we ſacrifice, we muſt kill our lewd affections.

Q. *VVhat is the fourth.*

A. As theirs was waſht with water, ſo ours muſt be waſht with the Tears of Repentance.

Q. *VVhat is the fifth?*

A. As theirs was without blemiſh, ſo ours muſt be without Hypocriſie.

Q. *VVhat is the ſixth?*

A. As theirs was kindled with fire, ſo ours muſt be with Zeal.

Q. *VVhence had they all theſe Inſtructions?*

A. From the mouth of God.

Q. *VVhat was Gods meaning therein?*

A. To ſhew that he will be ſerved as he himſelf appointed, and not after the Invention of men.

Q. *Did none break that ordinance?*

A. Yes.

Q. *VVho were they?*

A. *Nadab* and *Abihu. Ch.* 10. 1.

Q. *How did they break it?*

A. By offering with ſtrange fire.

Q. *How were they puniſhed?*

A. Fire from Heaven conſumed them.

Q. *Of how many ſorts were the Laws which God preſcribed to the houſe of* Iſrael?

A. Of

A. Of two ſorts.

Q. *VVhich be they?*

A. Ceremonial and Moral.

Q. *VVhich call you the Ceremonial Laws?*

A. Such as were obſerved in offering Sacrifices and diſcerning things clean from unclean, and the cauſes thereof ſet down, from *Ch.* 2. to 9.

Q. *VVhat call you Moral?*

A. Such as concern integrity of manners.

Q. *How many are they that are ſet down in the nineteenth Chapter?*

A. Seventeen.

Q. *VVhich be they?*

A. To honour our Parents, *v.* 3. To ſerve God freely and not by compulſion, *v.* 5. In time of Plenty to remember the Poor. As in Harveſt not to reap every corner of the Field, nor gather the Gleanings, nor all the Grapes of the Vineyard, but to leave ſome for the Poor, *ver.* 9. 10. Nor to detain the Workmans Hire till Morning, *ver.* 13. To eſchew all Theft, Falſhood and Lying, *ver.* 11. all Swearing and Blaſpheming, *ver.* 11. All miſchievous Practiſes which we preſume we may do undiſcovered, as to curſe the Deaf, lay a ſtumbling block before the Blind, *v.* 14. Not to favour the Poor, nor to honour the Perſon of the mighty, *v.* 15. All Juſtice, *v.* 15. All carrying of Tales, and conſpiracy againſt our Neighbours, *ver.* 16. All Hypocriſie, as we muſt not hate our Brother in heart, and ſooth him to his face, *ver.* 17. All Revenge, *ver.* 18. All ſeeking after Witches and Conjurers. All obſervations of days and times, *ver.* 26. All falſe Weights and Meaſures, *ver.* 35. All Incect, *ver.* 36. Not to offer our Children to *Moloch.*

Q. *VVhat is that* Moloch?

A. An Idol of the Ammonites.

Q. *De-*

Q. *Describe him?*

A. He was a great Statue, and hollow within, having seven places of receipt; the first was for Meal that was offered, the second for Doves; the third for Sheep, the fourth for a Ram: the fifth for a Calf, the sixth for an Ox; the seventh for a Child.

Q. *What may we understand by these seven bellies of the Idol?*

A. The seven deadly sins; and as the Israelites were forbidden to suffer their Children to be devoured of this Monster; so all Parents must beware, lest through their negligence, their Children be made a Sacrifice for the seven deadly Sins.

Q. *How is that?*

A. They must not wink at their Follies, but give them correction for their faults.

Q. *How did* Moses *conclude this Book of* Leviticus?

A. With a Blessing and a Curse! with a Blessing if they kept these Commandments, and with a Curse if they brake them.

Q. *What is the fruit of the Blessing?*

A. Peace, Plenty, Victory, *Ch.* 26. 4, 5, 6, 7.

Q. *What is the fruit of the Curse?*

A. Scarcity, Famine, Sickness, Servitude, War, *Ch.* 26. 16. to the 26 *ver.*

Q. *How many feasts did the* Israelites *observe?*

A. Seven.

Q. *Which be they?*

A. First, the Sabbath; Secondly, the Passover; Thirdly, the Feast of Unleavened Bread; Fourthly, of the first Fruits; Fifthly, of Whitsuntide; Sixthly, of Trumpets; Seventhly, of Tabernacles.

Q. *VVhy were those Feasts ordained?*

A. Not to Gluttony, to cherish Sloth, or immodest

modeſt mirth, but to glorifie God for his ſeveral Bleſſings.

NUMBERS.

Qu. *WHat is done in this Book?*

A. The Children of *Iſrael* are numbred.

Q. *To what end?*

A. For three cauſes.

Q. *Which be they?*

A. Firſt, for a Collection towards the building of the Temple. Secondly, for appointing Captains and Leaders over every Family, *Ob.* 2. Thirdly, for a diviſion of the Land of *Canaan* amongſt the Tribes.

Q. *Is there any thing to be learned hereby?*

A. Order and Government that ought to be in every Common-wealth.

Q. *Whom did they appoint their chief Guide?*

A. God.

Q. *Where doth that appear?*

A. In this Chapter.

Q. *How?*

A. In that they never journeyed but when they ſaw the Cloud riſe from the Tabernacle, nor never pitch'd their Tents but when it ſtayed, *Ch.* 9. 17.

Q. *And wherefore was this?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, that they might (as all Gods People ought to do) continually wait upon the Lord, and have their eyes lifted up towards Heaven. Secondly, to be always in readineſs, becauſe they knew not at what hour the Lord would riſe.

Q. *What*

Q. *What doth that teach us?*

A. At every minute to be in readineſs for death, becauſe the hour thereof is uncertain.

Q. *Always when they did ſet forward in their Journey, what was* Moſes *cuſtom?*

A. To pray, *Ch.* 3. 5.

Q. *How?*

A. Lord riſe up and let thine enemies be ſcattered.

Q. *And when they reſted what did he?*

A. Prayed likewiſe.

Q. *In what manner?*

A. O Lord return to the many thouſands of Iſrael, *Ch.* 10. 36.

Q. *What Doctrine learn we by that?*

A. Ever when we ſet forward upon any Journey, or begin any work, to pray; and when we reſt or make an end, to do the like, that our ſpeed may be the better.

Q. *How many ways did God ſhew himſelf gracious to the Iſraelites in this Book?*

A. Four manner of ways.

Q. *Which be they?*

A. Firſt in being ſtill their guide: Secondly, in feeding them with Manna as he had begun: Thirdly, in being merciful toward them when they repented: Fourthly, in giving them Victory over nine ſeveral Princes.

Q. *Which be they?*

A. *Aram* King of the South-Canaanites; *Og*, King of *Baſhan*, *Sihon* King of the Amorites; *Balac* King of *Moab*; *Evi*, *Rekim*, *Zur*, *Hur*, and *Reba*, Kings of *Midian*.

Q. *What was the ſpoils they took in the overthrow of the Kings of Midian?*

A. Six hundred ſeventy and five thouſand Sheep, ſeventy two thouſand Beeves, ſixty one thouſand Aſſes, thirty two thouſand Virgins Priſoners; beſides Gold, Silver, Tin, Braſs and Lead. *Ch.* 31.

Q. *What*

Q. *What was the Slaughter there made?*

A. They put both Man, Woman and Child to the Sword, except those Virgins above-named.

Q. *What was the cause they did so?*

A. The Commandment of God.

Q. *Why was God so severe against them?*

A. By reason King *Balac*, when he saw his own force too weak to disgorge his Malice upon the Israelites, and that the Prophet *Balaam* (contrary to his expectation) instead of cursing, did bless them, he fell to another practise.

Q. *What was that?*

A. By the Counsel of *Balaam*, he sought to bring them in displeasure with their God, and so to have them cut off.

Q. *How did he compass that?*

A. By Flattery.

Q. *In what manner?*

A. He sent Midianitish women unto them, who by their allurements, inticed them to Fornication and Idolatry.

Q. *What do we learn by that?*

A. That the Wicked will leave no means unpractised for the destruction of the Godly.

Q. *Was God wroth with the Israelites then for these sins?*

A. So grievously that God commanded the Offenders to be hanged, and smote with the Plague twenty four thousand, *Ch.* 5. 45.

Q. *Who redeemed this Plague?*

A. The Zeal of *Phinees*, that slew *Zimri* and *Cozbi* in the Act of Fornication, *Ch.* 25. 8.

Q. *What do we learn by the whole Circumstance?*

A. That God though he Plague his People when they sin, yet he will ten times more plague them that were the cause of their sins, as may appear by his wrath extended upon the Midianites.

Q. *Were*

Q. *Were the* Iſraelites *thankful for the gracious care which God had over them?*

A. No, they were rebellious and unthankful.

Q. *How many ſins (by their example) do we learn to beware of in this Book, beſides thoſe two before ſpoken of, Fornication and Idolatry?*

A. Four other.

Q. *Which be they?*

A. Murmuring againſt God, diſtruſt in his Promiſes, breach of his Sabbath, and Rebellion againſt his Magiſtrates.

Q. *How many times did they murmur?*

A. Four times.

Q. *When firſt?*

A. Three days after they departed from *Sinai*.

Q. *How were they puniſhed?*

A. The Lord conſumed with fire the utmoſt part of the Hoſt, *Ch.* 1. 11.

Q. *How the ſecond time?*

A. They were weary of Manna and luſted after Fleſh.

Q. *How were they puniſhed?*

A. They had fleſh while they ſurfeited, and their ſurfeit brought a grievous Plague upon them, inſomuch that they died with the meat in their Mouths, *Ch.* 11. 20, 33.

Q. *How the third time?*

A. For water.

Q. *Where?*

A. At *Kadeſh* in the Deſart of *Zin*, *Ch.* 20.

Q. *How the fourth time?*

A. For Bread and water.

Q. *How were they puniſhed?*

A. God ſent fiery Serpents that ſtung them to death, *Ch.* 21. 6.

Q. *What cauſed the mercy of God, at all times to put an end to their puniſhment?*

A. Two things.

Q. *Which be they?*

A. Their own repentance firſt, and the Prayer of *Moſes*?

Q. *How was the plague of the fiery ſerpents remedied?*

A. God commanded *Moſes* to make a brazen ſerpent, and hang it upon a Croſs, and whoſoever (being ſtung) looked up to it, was cured.

Q. *VVhat was this the figure of?*

A. The vertue of Chriſt, who hanging upon the Croſs, is a ſoveraign Medicine for the ſickneſs of our Souls, if we look up to him with the eye of Faith.

Q. *How did they diſtruſt Gods Promiſe?*

A. In being come to the Land of *Canaan*, and deſiring to go back to *Egypt*, or to be buried in the wilderneſs.

Q. *VVhat was the ground of their deſire?*

A. Their faintneſs of heart.

Q. *VVherein?*

A. In that though God had divers times before ſworn to give them the Land of *Canaan* for an everlaſting Inheritance, yet they feared to go forward, when they heard the Land was inhabited with Giants.

Q. *Of whom did they hear that news?*

A. Of the Spies that were ſent to ſearch the Land, and bring of the Fruits, *Ch.* 13. 21.

Q. *VVho encouraged the people againſt this fear?*

A. *Caleb* and *Joſhua*.

Q. *VVhat would the people have done to them for croſſing their humour?*

A. Have ſtoned them to death.

Q. *How did God puniſh their diſtruſt?*

A. He would have quite deſtroyed them; but for the Prayer of *Moſes*?

Q. *How*

Q. *How did he then pacifie his wrath?*

A. Even with the Judgement of their own mouths.

Q. *How was that?*

A. As they desired rather to be buried in the Wilderness, than to enter into the Land of Promise, even so it came to pass; for all that then lived, from twenty years old and upward, dyed, and were buried in the Wilderness, excepting *Caleb* and *Joshua*.

Q. *What was the reason that the like punishment fell upon* Moses?

A. For his distrust too, as appeareth, *Ch.* 11. 13. and *Ch.* 20. 10.

Q. *What do we learn by that?*

A. That no Man is so righteous but he may fall.

Q. *By whom was the Sabbath broken?*

A. By an Old Man.

Q. *Wherein?*

A. In gathering sticks to make him a fire, *Ch.* 15. 32, 35.

Q. *How was he punished?*

A. He was stoned to death.

Q. *What may we learn by this?*

A. If God were so severe for gathering a few sticks on the Sabbath, he will be far more severe to such as prophane his Sabbath by Swearing, Drinking, Gaming, Whoring, and other lewd Exercises.

Q. *How many times did* Israel *murmur and rebel against Gods Magistrates?*

A. Twice.

Q. *Who were the first that rebelled?*

A. Aaron and *Miriam?*

Q. *Against whom?*

A. Against *Moses.*

Q. *What was their punishment?*

A. Miri-

A. *Miriam* was ſtrucken with Leproſie.

Q. *How was ſhe cured?*

A. By the Prayer of *Moſes.*

Q. *VVhat learn we by that?*

A. The vertue of meekneſs, to pray for our enemies, as *Moſes* did, *Ch.* 12. 13.

Q. *VVho rebelled the ſecond time?*

A. *Corah*, *Dathan*, *Abiram*, and their Accomplices.

Q. *VVhat was their Rebellion?*

A. They uſurped upon the Prieſts Office, and compared for worthineſs with *Moſes* and *Aaron.*

Q. *VVhat became of them?*

A. The Earth opened and ſwallowed them up alive, *Ch.* 16. 31, 32.

Q. *How did God puniſh the People that took their parts after their death?*

A. Fourteen thouſand and ſeven hundred dyed of the Peſtilence.

Q. *How did he further convince their Rebellion?*

A. By proving the Houſe of *Levi* only choſen for the Prieſt-hood.

Q. *How?*

A. By a Miracle.

Q. *In what manner?*

A. *Aarons*'s Rod, among the twelve that were put into the Tabernacle for the Twelve Tribes of *Iſrael*, did bloſſom and bear ripe Almonds.

Q. *VVhat is the inference of this example?*

A. How odious a thing it is in the ſight of God to grudge againſt Magiſtrates and Rulers.

Q. *How many ways is a man ſubject to ſin?*

A. Two manner of ways.

Q. *VVhich be they?*

A. Of Ignorance and Preſumption.

Q. *VVhat deſerveth the firſt?*

A. Favour.

Q. *VVhat the ſecond?*

A. Death

A. Death, *Ch.* 15. 27, 30.

Q. *By how many witneſſes ought a man (by the Law of God) to be convicted, in a Caſe touching a Mans life?*

A. By two and not under, *Ch.* 35. 30.

Q. *How long did God lead the Iſraelites to and fro in the wilderneſs?*

A. Forty years.

Q. *VVhy did he detain them ſo long from their promiſed happineſs?*

A. To try their Faith, and by continual exerciſing of them, ſometimes with Croſſes, ſometimes with Bleſſings, to make them learn only to truſt in him, and ſo in the end to appear worthy Heirs of ſo bleſſed an Inheritance.

DEUTERONOMY.

Queſt. VVHat is contained in the Book of Deuteronomy?

A. Another repetition of the Law.

Q. *How many things were they to obſerve in the reading the Law?*

A. Two things.

Q. *VVhich be they?*

A. Firſt, neither to add to it, nor take from it, *Ch.* 4. 2. Secondly, not only to learn it themſelves, but to teach it alſo to their Poſterity, *Ch.* 4. 9.

Q. *In what manner did God admoniſh this new generation to be careful of his Law?*

A. By the remembrance of two things.

Q. *VVhich be they?*

A. The ingratitude of their Fathers who had provoked his wrath, and were dead, and the wonderful Miracles and Victories which he had brought

brought to pass amongst them, to assure them of his love and Protection.

Q. *Amongst the rest, which is one of the special favours of God bestowed upon them, mentioned in this Book?*

A. That in forty years space, the Garments of their Fore-fathers never waxed old, *Ch.* 8. 4.

Q. *How doth he encourage them not to be afraid to enter into the Land of* Canaan?

A. Three manner of ways.

Q. *Which be they?*

A. First, in that he was God, and would be true to his Promise; for he had sworn they should possess it. Secondly, by telling them it was a most pleasant, rich, and fruitful Country, *Ch.* 8. 7, 8, 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Flies of the Air should fight for them, *Ch.* 7. 20.

Q. *Of how many things doth God counsel them to beware when they are once settled in* Canaan?

A. Of three things.

Q. *Which be they?*

A. Unthankfulness, Presumption, and lack of Charity.

Q. *How did he shew they might be unthankful?*

A. By enjoying the Fruits of the Land, and not praising his name for them, *Ch.* 8. 10.

Q. *How presumptuous?*

A. By attributing the glory thereof to their own strength, and not to the free mercy of God, *Ch.* 8. 17.

Q. *How uncharitable?*

A. In having abundance, and shutting up their hands against the Poverty of their Brethren, *Ch.* 15. 7. A sin too common in these days.

Q. *What other Vices did he forbid?*

A. Forsaking of Gods Service for the love of

any

any Friend. be he never ſo dear. *Ch* 13. 16. The impoveriſhing of Gods Miniſters, *Ch.* 22. 19. Confuſion of Sex, as a Man to wear Womans Apparel, or a Woman Mans, *Ch.*22.5. Detaining any thing of anothers which we find,*Ch.* 21. 12,13. All manner of cruelty even towards brute Beaſts,*Ch.*12.16. All doubleneſs of heart, hanging between two Religions, figured unto us by the Garment of Linſie-woolſie, *Ch.* 22. 11, 12. All violating of Virginity, *Ch.* 22. 25. All bearing of falſe witneſs, *Ch.* 19. 16. All imploying of evil gotten Goods in the Service of God, as ſuch as think they may be charitable with Money gotten by Theft, Uſury, or Whoredom, *Ch.* 13. 18. The taking any thing to gage whereby our neighbour gets his living, *Ch.* 26. 6. All partiality, as to puniſh one for the ſins of another, *Ch.* 24. 16. All ſecurity and flattering of a mans ſelf in his own ſin, *Ch.* 19. *ver.* 20, 21.

Q. *If they did, or if we do offend in any of theſe ſins, how will God execute his Judgments upon us?*

A. Without reſpect of perſons, *ch.* 10. 17.

Q. *What may we pretend for an excuſe if we be found guilty in any of theſe ſins?*

A. Nothing.

Q. *Why?*

A. Becauſe we are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of God's Word, *ch.* 30. 11.

Q. *Did* Moſes *never enter into the Land of* Canaan?

A. No, only he had a ſight of it, and then died.

Q. *What was the reaſon?*

A. His ſin of diſtruſt in God's power, committed at the waters of *Meribah.*

Q. *What may we learn generally by his whole life?*

A. Six Vertues for that one Vice before remembred.

Q. *Which*

Q. *Which be they?*

A. First, boldneſs in his calling, that feared not to ſpeak to *Pharaoh*. Secondly, meekneſs againſt wrong, that was not moved at any deſpiteful words given by the *Iſraelites*. Thirdly, patience againſt Travel, that did not only guide the *Iſraelites* in their Journeys, but at all times decided their cauſes. Fourthly, Zeal to God's Glory for the advancement of Vertue, and repreſſing of Vice. Fifthly, Love to his Brethren, to ſpend his Life for them, rather than they ſhould miſcarry. Sixthly, Faith in his end, not envying that he might not enter into the Land of Promiſe, conſidering by death he was inveſted with a greater Inheritance, the Kingdom of Heaven.

JOSHUA.

Queſt. WHo *ſucceeded* Moſes?

A. Joſhua.

Q. *By whoſe appointment?*

A. By God's.

Q. *What was his charge?*

A. Twofold, to keep the Law of God, and to bring *Iſrael* out of the Wilderneſs into *Canaan*.

Q. *What ſpecial Vertues had he?*

A. Three.

Q. *Which be they?*

A. Faith, Wiſdom, Courage, ſuch as all good Governours ought to have.

Q. *How did he ſhew his Faith?*

A. By believing God's promiſes.

Q. *How his wiſdom?*

A. In governing diſcreetly.

Q. *How*

Q. *How his Courage?*

A. In leading on the People without dread of their Enemies.

Q. *How doth God here encourage the People?*

A. Three manner of ways.

Q. *Which be they?*

A. First, In renewing his former promise, and telling them they should divide the Land for Inheritance, *Ch.* 1. 6. Secondly, in giving them a Captain endued with the Spirit of *Moses*, and able to be their Conductor, *Ch.* 1. 5 And thirdly, by assuring them he would cast a faintness of heart upon their Enemies, *Ch.* 2. 11.

Q. *How were the People confirmed that* Joshua *had the Spirit of* Moses?

A. By two Miracles that he did.

Q. *What is the first?*

A. His dividing the waters of *Jordan*, and the whole Host passing over dry-shod, *Ch.* 3. 13, 17.

Q. *What is the second?*

A. He caused the Sun and Moon to stand still in the Firmament, *Ch.* 13. 13.

Q. *How?*

A. By Prayer.

Q. *What learn you by that?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and the obedience of all Creatures, for the glorifying of God.

Q. *How was God glorified by that Miracle?*

A. *Joshua* by that means had a longer time of day-light for the vanquishing of Gods Enemies.

Q. *Were now of the Tribes placed on this side Jordan?*

A. Yes.

Q. *How many?*

A. Two

A. Two and a half.

Q. Which be they?

A. Reuben, Gad, and the half Tribe of *Manaſſeh.*

Q. Did they ſit down in peace, and ſuffer their Brethren to go to war?

A. No, they ſhewed more brotherly love.

Q. What was that?

A. They left their Wives, Children, and Cattel in the poſſeſſions which were allotted them, and themſelves armed went foremoſt, and would take no reſt, till their Brethren, the other Tribes, were likewiſe planted as well as they, *ch.* 7. 16.

Q. When they had paſſed to Jordan, *how did* Joſhua *ſhew himſelf thankful to God for ſo great a Miracle?*

A. By ſetting up a memorial of his power.

Q. What was that?

A. Twelve ſtones, for the Twelve Tribes of *Iſrael.*

Q. For what purpoſe did he ſo?

A. For two cauſes.

Q. Which be they?

A. Firſt, that ſuch a remembrance of God's mighty power might ſerve for a farther condemnation to his enemies; and ſecondly, that his ſervants might the more reverence him, *ch.* 4. 10.

Q. Which was the firſt City they went to Conquer?

A. Jericho.

Q. Did they raſhly go and beſiege it, as proudly preſuming, that howſoever, or whatſoever they did, God would be with them?

A. No, like diſcreet Soldiers, they uſed three things.

Q. Which be they?

A. Deliberation, consultation, and sanctification.

Q. *How deliberation?*

A. They took time.

Q. *How consultation?*

A. Two manner of ways, they sate in counsel amongst themselves, and submitted their counsel to the direction of God.

Q. *How sanctification?*

A. Two manner of ways, by Prayer, and by Fasting.

Q. *When they had taken council, what did they?*

A. Sent spies to know the state of their enemies.

Q. *What danger were they in?*

A. Of death.

Q. *By whom?*

A. By the King.

Q. *Who saved their lives?*

A. A woman Harlot.

Q. *How?*

A. By hiding them in the top of her house, when the King made search for them.

Q. *What moved her to do so?*

A. The fame which she heard of the works of God.

Q. *How did the Israelites requite this kindness?*

A. They saved her, her Father, Mother, Children, and all they had.

Q. *Did they shew this mercy of their own accord?*

A. No, but by the instinct of God's Spirit.

Q. *What do we learn thereby?*

A. That God wills not the death of sinners, if they repent.

Q. *How was the City won?*

A. The Walls fell down by the power of God, and then *Joshua* entred, *ch.* 6. 20.

Q. *How was the Iſraelites commanded to eſteem of the City, and all that was in it?*

A. As a thing execrated and accurſed, ch. 6. 17.

Q. *Was nothing reſerved?*

A. Yes, Silver, Gold, and the Veſſels of Braſs and Iron.

Q. *What was to be done with them?*

A. They were to be conſecrated to the Lords uſe, ch. 6. 19.

Q. *How were they to be conſecrated?*

A. By being molten, and the property of them altered.

Q. *What ſin was here committed?*

A. Theft.

Q. *Who committed it?*

A. Achan.

Q. *How?*

A. He kept a Babyloniſh Garment, two hundred Shekels of Silver, and a wedge of Gold of fifty Shekels weight, which he had in his Tent, to ſerve for his own private uſe, ch. 7. 11.

Q. *What was their fortune after the committing of this ſin?*

A. Their good ſucceſs was turned into bad; ſuch is always the fruits of wickedneſs.

Q. *How did that appear?*

A. When three thouſand Iſraelites were ſent againſt *Ai*, the Inhabitants thereof put them to flight, and ſlew ſix and thirty of them, ch. 7. 5.

Q. *How were they cleared of this ſin?*

A. By deſtroying *Achan*, his Family, and all he had, ch. 7. 14.

Q. *How did the Gibeonites purchaſe a league of friendſhip with* Joſhua?

A. By diſſimulation.

Q. *In what manner?*

A. Coming unto him in ragged Clothes, and old Shoes, as though they had worn out their Apparel by Journeying from some far Country.

Q. How did Joshua *reward their dissimulation?*

A. He suffered them to live, because of his promise; but he condemned them for ever to be Drudges to the Congregation, to hew wood, and draw water, *ch.*9. 11.

Q. How many Kingdoms did Joshua *subdue?*

A. Thirty and one.

Q. What Mercies did he shew in all his Victories?

A. None at all, he destroyed every soul, *ch.* 10. 14.

Q. What moved him thereunto?

A. The commandment of God.

Q. What is signified thereby?

A. That wickedness must be quite rooted out, where God means to be served.

Q. Were the Israelites now in quiet possession of Canaan?

A. They were, *ch.* 21. 14.

Q. What did they shew?

A. The full performance of Gods promise.

Q. What vertues do we learn from the Israelites after their Victories?

A. Two.

Q. Which be they?

A. Thanksgiving and brotherly Unity.

Q. How were they thankful?

A. In protesting to serve and obey God for his benefits bestowed upon them, *ch.* 24.

Q. How did they shew brotherly Unity?

A. In equal division of their portions, without strife or contention.

Q. How did Joshua *dye?*

A. Like

A. Like a vertuous man.

Q. *How was that?*

A. Rehearsing the mercies of God, and exhorting the people to fear him, *ch.* 24.

JUDGES.

Quest. WHat *Governours had the People after* Joshua?

A. Judges.

Q. *Why were they called Judges?*

A. Because they did execute Gods Judgments upon their enemies.

Q. *Had they many enemies after the death of* Joshua?

A. Yes.

Q. *What was the cause?*

A. Their sins.

Q. *What was their general sin?*

A. Disobedience.

Q. *How did that spread?*

A. Into three branches.

Q. *Which be they?*

A. Vain Pity, Idolatry, and Ingratitude.

Q. *How were they vainly pittiful?*

A. In making a league with the Canaanites, whom they ought to have cast out, *ch.* 1.

Q. *How were they Idolaters?*

A. In worshipping Idols, *ch.* 1. 12.

Q. *How ungrateful?*

A. In being made owners of Cities which they built not, and Vinevards which they planted not, they forgat to glorifie the giver.

Q. *What were the general punishments of their sins?*

A. As the Lord had said before, those people

whom they ſaved, became goads to their ſides, and thorns in their eyes.

Q. *What is the meaning of it?*

A. They continually vexed them with War.

Q. *Wherefore did God ſuffer that?*

A. To fit and prove them, as he always will do ſuch as he loveth.

Q. *Did the Lord then ſtill love them, conſidering how they had provoked him by their former wickedneſs?*

A. He did.

Q. *What doth that ſhew?*

A. The unſpeakable mercy of God towards his Church.

Q. *What was the general vertue that purchaſed his mercy towards them?*

A. Repentance; they cryed, and he heard their groaning, ch. 2. 18.

Q. *Wherein was his mercy expreſt?*

A. In ſending them deliverers.

Q. *How many were they?*

A. Sixteen.

Q. *Rehearſe them.*

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Iair, Jephtha, Ibzan, Elon, Abeloc, Sampſon, Eli, and Samuel.

Q. *What were the particular ſins of the Iſraelites?*

A. In *Abimelech* three.

Q. *Which be they?*

A. Ambition, Tyranny, and Deſpair.

Q. *How was he ambitious?*

A. He uſurped the Kingdom after his Father *Gideon's* death, ch. 9. 2.

Q. *How did* Jotham *his youngeſt Brother reprove him?*

A. By the example of Trees, wherein he ſhews that thoſe of leaſt deſert are always moſt aſpiring, ch. 9. 8.

Q. *How*

Q. *How was* Abimelech *Tyrannous?*

A. In murthering ſeventy of his own brothers for the ſecuring of his own eſtate, *ch.* 9 5.

Q. *Wherein was he deſperate?*

A. In cauſing his Page to kill him in his extremity, *ch.* 9. 54.

Q. *What was the puniſhment of God laid upon him before this happened?*

A. That as he had lived a ſtrange life, ſo God gave him his deaths wound as ſtrangely.

Q. *What was that?*

A. A woman with a piece of Mill-ſtone, almoſt knockt out his brains.

Q. *Where?*

A. At the Tower in *Tebez*, ch. 9. 53.

Q. *What ſin elſe reigned particularly in the people?*

A. In *Sampſon* luſt, in *Jephtha* temerity or raſhneſs; in a *Levite* love of Vanity; in the men of *Benjamin*, the rape of a woman; in the *Ephraimites* Envy.

Q. *Towards whom was* Sampſon *luſtful?*

A. Towards *Delilah* a wicked woman, *chap.* 16. 4.

Q. *How was he puniſhed?*

A. He loſt Gods excellent gifts, and became a ſlave to his enemies, *ch.* 16. 19, 21.

Q. *How was* Jephtha *guilty?*

A. In making a raſh Vow and performing it.

Q. *How was he puniſhed?*

A. Through his own folly he became childleſs.

Q. *How was the Levite guilty?*

A. In forſaking the Service of God, to ſupply the wants of his body.

Q. *How was this?*

A. He was content to ſerve in the Temple of Idols for Meat, Drink, and Apparel, *ch.* 17. 10, 11.

Q. *What was his punishment?*

A. He was taken prisoner by the men of *Dan*, *ch.* 18. 17.

Q. *How was the Tribe of* Benjamin *guilty?*

A. For the ravishing of a Levites Wife.

Q. *What was their punishment?*

A. All the other Tribes rose up against them, rased their City, and slew all their men, but six hundred that fled into the Wilderness, *ch.* 20. 46, 47.

Q. *How were the Ephraimites envious?*

A. They repined at the great victory which *Jephtha* had obtained against the *Ammonites*.

Q. *How were they punished?*

A. *Jephtha* slew of them forty and two thousand, *ch.* 12. 6.

Q. *What particular vices were there in the people of other Nations?*

A. In *Adoni-bezek* a Canaanite, inhumane cruelty, *ch.* 1. 7. In the men of *Succoth* and *Penuel*, churlish behaviour towards Soldiers, *ch.* 1. 6, 8. Derision in the Philistins against *Sampson*.

Q. *How was* Adoni-bezek *cruel?*

A. He did cut off the thumbs of the hands and feet of seventy Kings, and made them gather crumbs underneath his Table.

Q. *What was his punishment?*

A. The measure which he had offered to others, was laid upon himself; the Israelites when they took him, used him in the same manner, *ch.* 1. 7.

Q. *How were the men of* Succoth *and* Penuel *churlish to Soldiers?*

A. In denying them Victuals in their extremity.

Q. *What Soldiers were they thus unfriendly to?*

A. To *Gideon*, and his Souldiers.

Q. *How did* Gideon *revenge himself upon them?*

A. He

A. He tore their Elders in pieces with thorns, overthrew the Tower of *Penuel*, and ſlew the men of the City, *ch.* 8. 16. 17.

Q. *How did the Philiſtines deride* Sampſon *?*

A. They uſed him as a Fool at their Feaſt, to make them laugh.

Q. *What did this their deriſion moreover include ?*

A. Blaſphemy againſt God.

Q. *How was* Sampſon *revenged upon them ?*

A. He pulled the Banquetting houſe upon their heads, *ch.* 16. 30.

Q. *What do we learn in this Book as touching the perſon of God ?*

A. Two things.

Q. *Which be they ?*

A. Mercy and Omnipotency.

Q. *Wherein ſhewed he his Mercy ?*

A. In pardoning their offences, though they did daily offend him.

Q. *Wherein his Omnipotency ?*

A. In bringing great matters to paſs by weak means.

Q. *Which be they ?*

A. Ehud being lame of his right hand, ſlew King *Eglon* with a Dagger of a Cubit long; *Shamgar* ſlew ſix hundred Philiſtines with an Ox Goad; *Jael*, a Woman, killed *Siſera*, the chief Captain of King *Jabin's* Hoſt, with a Hammer and Nail; *Gideon* a poor Threſher overcame an Hoſt of men with broken Potſherds and Rams-horns; *Sampſon* ſlew four thouſand men with the Jaw-bone of an Aſs.

Q. *What were the Acts of* Eli *and* Samuel ?

A. They are ſet down in the Book of *Samuel*.

RUTH.

Queſt. *OF whence was* Ruth?

A. Of the land of *Moab.*

Q. Of what birth was ſhe?

A. She was but baſely born.

Q. What vertues do we learn by her example?

A. A conſtant love of a Daughter-in-Law to her Husbands Mother.

Q. Who was her husband?

A. Chilion the Son of *Elimelech*, a man of *Judah.*

Q. Wherein conſiſted the love of Ruth *to her Mother-in-Law?*

A. In two things.

Q. Which be they?

A. In not forſaking her company; and relieving her with moſt painful labour, chap. 2. 18. and chap. 3. 17.

Q. What was her Mother-in-Law called?

A. Naomi the Wife of *Elimelech.*

Q. How came it to paſs that Chilion *the Son of* Elimelech, *being an Hebrew, married with* Ruth *a Moabite?*

A. Elimelech his Wife and Sons, by reaſon of a Famine that was in *Judah*, went to dwell among the Moabites, and ſo grew the acquaintance, ch. 1. 1.

Q. How many husbands had Ruth?

A. Two.

Q. Which was the laſt?

A. Boaz an Iſraelite.

Q. What Doctrine learn we by the marriage of theſe two, conſidering the one was an Iſraelite, and the other a ſtranger to the Children of God?

A. That

A. That by the coming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should be likewise called to his Salvation as well as the Jews.

I. SAMUEL.

Qu. *How many of the Judges remain unspoken of?*

A. Two.

Q. *Which be they?*

A. *Eli* and *Samuel.*

Q. *How many Sons had* Eli?

A. Two.

Q. *Which be they?*

A. *Hophni* and *Phinees.*

Q. *What sin do we learn to beware of, by the example of old* Eli?

A. Too much lenity towards our children.

Q. *Wherein did* Eli *shew too much lenity towards his Sons?*

A. In not giving them correction for their faults.

Q. *What were his Sons faults?*

A. Prophanation and Adultery.

Q. *How did they prophane?*

A. In serving their own appetites of the Sacrifices, before God was served, *ch.* 2. 15.

Q. *How were they adulterous?*

A. In using the company of such women, as after their travel came to the Temple to be purified, *ch.* 2. 22.

Q. *Did not their Father* Eli *rebuke them for their fault?*

A. Yes, as many negligent Parents do now adays, told them it was not well done, and bad them do no more so, and so let them pass.

Q. *How*

Q. *How did God punish the Father?*

A. Two manner of ways.

Q. *Which be they?*

A. First he took his office of Priesthood from him.

Q. *How?*

A. By suffering the Ark to be taken away by the Philistines; and then, upon the news thereof *Eli* broke his neck, *ch.* 4. 18.

Q. *How were his Sons punished?*

A. With sudden death, both in one day, *ch.* 4. 17.

Q. *What did the Philistines with the Ark?*

A. They brought it to *Ashdod*, a chief City of theirs, and placed it in their Temple close by their Idol *Dagon*.

Q. *What agreement was between the Idol and it?*

A. As between God and the Devil, light and darkness; so that in the end the Idol fell down, and was broken in pieces, *ch.* 5. 4.

Q. *What do we learn by that?*

A. That when true Holiness comes in place, Superstition cannot stand.

Q. *What sin was it in the Philistines to take away the Ark of God?*

A. Sacriledge.

Q. *How were they plagued for it?*

A. With mortality and death of the people, and with a grievous sickness called the Emerods, *ch.* 5. 12.

Q. *What did they do with it then?*

A. They sent it back to *Israel* with gifts of Gold and Silver.

Q. *What were the gifts?*

A. Five golden Mice, and five golden Emerods.

Q. *Who received it?*

A. The men of *Bethshemesh*.

Q. *What*

Q. *What was their ſin in the receipt thereof?*

A. Curioſity.

Q. *How?*

A. They would needs open and look into the Ark (which was lawful for none to do but *Aaron* and his Sons) to ſee if the Philiſtines had ſtolen away any of the Reliques.

Q. *How did God puniſh them for their preſumption?*

A. He ſmote of thoſe men fifty thouſand threeſcore and ten, *ch.* 6. 19.

Q. *What do we learn by this?*

A. Not to pry into the ſecrets of God, farther than we have commiſſion.

Q. *How did* Iſrael *recover the favour of God again?*

A. By Repentance.

Q. *By whoſe counſel?*

A. By *Samuel*'s.

Q. *Wherein did they ſhew Repentance?*

A. In acknowledging their ſin, in faſting and lamenting, *ch.* 7. 6.

Q. *What was their ſpeed afterward?*

A. Proſperous.

Q. *How?*

A. They ſlew the Philiſtines, recovered their loſt Cities, and eſtabliſhed peace, *ch.* 7. 10, 14.

Q. *What vertues do we note in* Samuel?

A. Diligence in his calling towards men, and ſincerity of Faith towards God.

Q. *How did he ſhew his diligence towards men?*

A. In governing juſtly.

Q. *How his ſincerity of faith towards God?*

A. In truly performing the duty of a Prieſt and Prophet.

Q. *What reaſon then had the people to miſlike the Government of Judges, and crave a King?*

A. Firſt

A. First, because when *Samuel* waxed old, he resigned his authority to his Sons, and they were Extortioners, and took bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Q. *Was God pleased with their desires?*

A. No.

Q. *Why?*

A. Because they thirsted for another kind of Government than he had appointed them, and seemed to prefer their own opinion before his wisdom.

Q. *How did* Samuel *shew they had offended?*

A. By causing it to thunder and rain in Wheat-harvest.

Q. *How?*

A. By his Prayer and Invocation, *ch.* 12. 13.

Q. *What did the people then?*

A. Repented.

Q. *Was God merciful?*

A. Yea, and promised to be a racious God both to them and their King, upon Condition they would serve him! so ready is God always to pardon sinners, if they will turn unto him, *ch.* 12. 19, 22.

Q. *What is to be noted in the life of* Saul?

A. Two things.

Q. *Which be they?*

A. His Vertues and his Vices.

Q. *What are his Vertues?*

A. He fought the Battels of the Lord, and overthrew his enemies.

Q. *Why was the Kingdom taken from him?*

A. Because of his Vices.

Q. *How many were his particular Vices?*

A. Eleven.

Q. *What was the first?*

A. His usurping upon the Priests Office, *ch.* 13. 9, 12.

Q. *What was the second?* *A.* He

A. He ſlew not *Agag* the King of the Amalekites as God had commanded him, chap. 15. 3.

Q. *When* Samuel *reproved him for this fault, what was his third ſin he ran into?*

A. Obſtinacy.

Q. *How?*

A. He ſtood to it to the Prophets face, that he had not offended, chap. 15. 20.

Q. *What was the fourth offence?*

A. Envy.

Q. *How?*

A. He grudged at the Vertues and good Succeſſes of *David*, chap. 18. 9.

Q. *What was his fifth offence?*

A. Ingratitude.

Q. *How?*

A. He would have ſlain *David* the very time that he delivered him (by his Muſick) from the torment of the wicked ſpirit, chap. 18. 11.

Q. *What was his ſixth offence?*

A. Inconſtancy in his word.

Q. *How?*

A. He promiſed *David* his Daughter *Merab* in marriage, and after gave her away to another, *ch.* 18. 17.

Q. *What was his ſeventh offence?*

A. Treachery of mind.

Q. *How?*

A. He would have betrayed *David* to the Philiſtines, *chap.* 18. 22. *&c.*

Q. *What was the eighth offence?*

A. Murther.

Q. *How?*

A. He would have killed *David* in his bed, *c.* 19. 15.

Q. *Who preſerved him?*

A. Michal, his Wife and the Daughter of *Saul*. *chap.* 19. 12.

Q. *After what manner did ſhe preſerve him?*

A. In letting him down through a window when the houſe was ſearched.

Q. *What do we learn by that?*

A. The duty of a faithful Wife towards a vertuous Husband, rather than to a wicked Father.

Q. *What was his ninth offence?*

A. He would have killed his own Son *Jonathan* for excuſing *David*, *ch.* 20. 33.

Q. *What was his tenth offence?*

A. He ſlew the Lords Prieſts, *ch.* 22. 18.

Q. *What was his eleventh offence?*

A. He conſulted with Witches, *ch.* 28. 8.

Q. *How did God puniſh him for theſe offences?*

A. Five manner of ways.

Q. *Which be they?*

A. Firſt, he took his Kingdom from him, and gave it to *David*, *ch.* 15. 28. Secondly, he deprived him of his holy Spirit, and poſſeſſed him with a Fiend, *ch.* 16. 14. Thirdly, he gave his Enemies victory over him, *ch.* 30. Fourthly, his own Sons were ſlain. Fifthly, he deſpaired, and ſlew himſelf, *chap.* 31.

Q. *What was the reaſon that he perſecuted* David *as he did?*

A. His jealouſie over him, for that he knew he ſhould ſucceed him in his Kingdom.

Q. *What did he ſhew in that?*

A. Contempt againſt the ordinance of God.

Q. *Was* David *then choſen before the death of* Saul?

A. Long before.

Q. *In his Election what do you obſerve?*

A. That God in chooſing his Miniſters, hath not ſo much reſpect to the outward gifts of the body, as to the inward Graces of the mind.

Q. *How did that appear?*

A. In chooſing *David* the youngeſt and weakeſt of his Brothers, and refuſing the reſt of more likely aſpect and countenance, *ch.* 10.

Q. *After*

Q. *After* David *was chosen King, what were his Acts?*

A. He slew a Lyon, a Bear, and vanquished great *Goliah.*

Q. *What do we understand by his prospering in strength and power?*

A. That to a vertuous mind God will also give vigour of Body.

Q. *What did he figure by his victory over* Goliah?

A. The victory of Christ over the Devil.

Q. *What vertues do we learn from* David *in the first Book of* Samuel?

A. Three.

Q. *Which be they?*

A. Patience, Clemency, and Loyalty.

Q. *Wherein did he shew his Patience?*

A. In quiet bearing Persecution.

Q. *How manifold was his Persecution?*

A. Twofold, first by *Saul*, and then by the *Amalekites.*

Q. *How many ways did* Saul *persecute him?*

A. Three manner of ways.

Q. *Which be they?*

A. 1st. By bringing him in danger of death; 2ly. Of Famine; 3ly. By driving him into Exile.

Q. *How many times was he in danger of death?*

A. Six times.

Q. *Which be they?*

A. First, in the presence of *Saul*, when *Saul* threw his Spear at him; Secondly, in being sent by *Saul* to fetch a hundred fore-skins of the Philistines; Thirdly, in his Chamber, when his Wife *Michal* delivered him; Fourthly, in *Gath* when he escaped from *Achish*, by counterfeiting madness; Fifthly, when he was in the same Cave with *Saul*; Sixthly, when the men of *Ziglag* would have stoned him.

Q. *How many times was he in danger of Famine?*

A. Twice: First, when he did eat the Shew-bread, *ch.* 21. 6. Secondly, when he sent to *Nabal* for provision, *ch.* 35. 23.

Q. *When*

Q. *Where lived he an exile?*

A. Firſt in the Wilderneſs, and then among the Philiſtines.

Q. *Wherein did he ſhew his Clemency?*

A. In pardoning *Nabals* churliſh anſwer, when he had vowed his ruin, *ch.* 15. 33.

Q. *At whoſe entreaty did he pardon him?*

A. At *Abigails*, *Nabals* wife.

Q. *What do we learn by that?*

A. That many times the follies of men are excuſed by the wiſdom of their wives.

Q. *How was he perſecuted by the* Amalekites?

A. They took his wives, *Ahinoam* and *Abigail* Priſoners.

Q. *Who reſcued them?*

A. David.

Q. *Where ſhewed he his loyalty?*

A. Not only in refraining to lay violent hands upon *Saul* his anointed Sovereign, though twice he were in his power, and might have ſlain him, but alſo in praying for his welfare.

Q. *How often was* Saul *in his power?*

A. Twice.

Q. *Where?*

A. Once in the Cave of the Rock of *Engedi*, and another time in the wilderneſs of *Zeph*, near the mountain of *Hacailah*, ch. 24. 4. and 26. 8.

Q. *What do we learn by this?*

A. That no Subject ought to lay violent hands upon his Prince, be he never ſo wicked.

II. SAMUEL.

Qu. *Who was the firſt Offender* David *puniſhed after he came to the Crown?*

A. A pick-thank and counterfeit.

Q. *What*

Q. *VVhat was he?*

A. An Amalekite.

Q. *VVhat did he counterfeit?*

A. He told David he had ſlain *Saul*, ch. 1. 10.

Q. *How did he inſinuate and pick a thank with* David?

A. He brought him the Crown that *Saul* wore upon his head, and the Bracelet that he had upon his arm, ch. 1. 10.

Q. *How did the King accept this news?*

A. He rent his clothes, wept, and faſted till night.

Q. *VVhat do we learn by that?*

A. The tender compaſſion of *David*, and ſo conſequently, that ought to be in Chriſtians for the hard misfortune even of our enemies, ch. 1. 17.

Q. *How did he reward the counterfeit?*

A. As I wiſh all counterfeit pick-thanks may be; inſtead of a rich reward which he hoped for, he frowned upon him, askt him how he durſt ſhed the blood of the Lords anointed, and commanded one of his followers to kill him, chap. 1. 15.

Q. *How was the ſtate of the Kingdom when* David *entred upon it?*

A. Like a tempeſtuous Sea.

Q. *What was the reaſon?*

A. Civil diſſention.

Q. *Who raiſed it?*

A. Iſhboſheth the Son of *Saul*, whom *Abner* made King of *Iſrael*.

Q. *Did they make war upon* David?

A. They did.

Q. *How was that war ended?*

A. God gave *David* the Victory?

Q. *By what means?*

A. Firſt, by force of Arms, ch. 2. 17. Secondly by reaſon of a private quarrel between *Iſhboſheth*, and *Abner*, his chief Captain, ch. 3. 8.

Q. *Whither went* Abner?

A. He

A. He fled to *David.*

Q. *What was his welcome thither?*

A. Joab, David's chief Captain, ſlew him treacherouſly, becauſe *Abner* before had ſlain *Aſahel, Joab's* Brother, *ch.* 3. 27.

Q. *Was* David *privy to this act?*

A. No, but greatly lamented it, and prayed to God to reward *Joab* according to his deſert, *ch.* 3. 27.

Q. *What became of* Iſhboſheth?

A. After *Abner* left him, two of his own Servants (*Baamath* and *Rechab*) traiterouſly ſlew him and brought his head to *David*, *ch.* 4. 8.

Q. *How did* David *reward them?*

A. As Villains ſhould be, cauſed them to be ſlain, had their hands and feet cut off, and after hanged them up for an example over the pool in Hebron, *ch.* 4. 12.

Q. *What do we learn by theſe circumſtances?*

A. The good hope of *David's* vertuous Government.

Q. *What was the next argument of his vertuous government?*

A. He did that which every good Prince ought to do.

Q. *What was that?*

A. Studied to advance Religion.

Q. *How?*

A. In bringing the Ark of God into the City, dancing before it, to ſhew his Zeal and Gladneſs; and purpoſing to build a Temple to the Lord, where his name might be called upon, *ch.* 6. 16.

Q. *How did God accept of his zeal and good intent?*

A. So well, as he gave him dominion over many Nations, and promiſed to eſtabliſh the Kingdom to his poſterity for ever, *ch.* 17. 12. and *ch.* 8.

Q. *What*

Q. *What did* Michal *when she saw* David *her Husband dance before the Ark?*

A. As the wicked of our time, laughed his godly zeal to scorn, *ch.* 6. 16.

Q. *After this how many times did* David *fall from God?*

A. Thrice.

Q. *In what manner?*

A. First, through Lust; secondly, through murther; last of all, through presumption.

Q. *How did he offend through Lust?*

A. He knew the Wife of *Uriah*, *ch.* 11. 4.

Q. *How through Murther?*

A. He caused her Husband to be slain, *chap.* 11. 5.

Q. *How through presumption?*

A. He numbred his People, and depended upon Victory by the multitude of Men, and not the power of God, *ch.* 24. 1.

Q. *How did God plague him for his first two sins?*

A. He kindled Dissension against him, both within his house, and without.

Q. *How within his house?*

A. Two manner of ways.

Q. *Which be they?*

A. First, by the means of a deadly hate that sprang up between his Sons.

Q. *Which Sons?*

A. Absalom and Amnon?

Q. *How?*

A. Amnon defloured *Thamar*, *Absalom's*, Sister for which *Absalom* slew *Amnon*, *ch.* 13. 29.

Q. *What was the second cause of dissension?*

A. Absalom conspired against his Fathers Crown and Dignity, *ch.* 15. 12.

Q. *How did he practice to aspire?*

A. By stealing the hearts of the People from his Father, by courteous and flattering speeches.

Q. *What*

Q. *Who was his chief Counſellor?*

A. Achitophel?

Q. *What became of* Achitophel?

A. He hanged himſelf, ch. 17. 2.

Q. *What became of* Abſolom?

A. He likewiſe had an untimely death.

Q. *In what manner?*

A. As he fled before his Fathers Army, riding under an Oak, he was hanged by the hair of the head, and afterwards thruſt through the body with a Dart by *Joab*, ch. 18 9. 14.

Q. *What may we learn by theſe mens overthrow?*

A. That Treaſon will always have a ſhameful end?

Q. *How was diſſenſion raiſed up againſt* David *without his own houſe?*

A. Two manner of ways.

Q. *Which be they?*

A. Firſt by the reproach of a baſe Subject of his, vomited out againſt him; and then by the foreign malice of the Philiſtians, ch. 21.

Q. *What was the Subject called that reviled him?*

A. Shimei, of the houſe of *Saul*.

Q. *How did he revile him?*

A. He called him a murtherer, and caſt ſtones, and dirt in his face, ch. 16. 7, 13.

Q. *Did David endure it?*

A. Yes, (as he did all his former troubles) with patience, commanding his men of war not to touch *Shimei*; For ſaid he, my Son, which came out of mine own bowels, ſought my life; then how much more may this Benjamite do it. Suffer him to curſe, for the Lord hath bidden him, chap. 16. 21.

Q. *What vertue did ſhine in* David *beſides his patience?*

A. Gratitude and Continency.

Q. *Wherein did he ſhew himſelf grateful?*

A. In

A. In giving all the Land of *Saul* to *Mephibosheth* his friend *Jonathan*'s Son, *ch.* 9. 9.

Q. Wherein was he content?

A. In refusing (being very faint through thirst) to drink of the water which men had hazarded their lives to fetch him, *ch.* 23. 17.

Q. How was David *plagued for his presumption?*

A. God offered him the choice of three plagues.

Q. Which be they?

A. Either to have seven years Famine, or to fly three months before his enemies, or to have three days pestilence in the Land, *ch.* 14. 13.

Q. Which did David *chuse?*

A. Three days pestilence.

Q. What was his reason?

A. Because he had rather fall into the hands of God than Man; for God will be merciful when Men are pitiless.

Q. How many of his people died of the pestilence?

A. Threescore and ten thousand, *ch.* 24. 25.

Q. In all the troubles of David, *did God send no friend to comfort him?*

A. Yes, God is a God of mercy, and as he doth promise, even so he will perform; at all times of his distress, he raised him some friends or other.

Q. Which be they?

A. Before *Saul* died, *Jonathan*, *Michal*, *Abimelech* the Priest, four hundred men that came to his aid in the Wilderness, *Abigail* rich *Nabal*'s wife, that brought him provision, and *Achish* King of *Gath*, that gave him a City, called *Ziglag* to dwell in.

Q. After Saul's *death, in the time of his persecution, who were his friends?*

A. Beside

A. Beſide many other of his Subjects that ſtuck unto him, *Huſhai* ſhewed himſelf a ſpecial friend in overthrowing the counſel of *Achitophel*, whereby the Rebellion of his Son *Abſolom* was cut off, *ch.* 16. And old *Barzillai* that ſuccoured him when he fled from his Son, *ch.* 19. 32.

Q. *Notwithſtanding the manifold troubles* David *had, did he at laſt find reſt?*

A. Yes, and died in peace.

Q. *What doth his troubleſome life, and quiet death figure unto us?*

A. The race of the chief King of Heaven and Earth, Chriſt Jeſus who according to the fleſh was perſecuted on every ſide (as *David* was) with outward and inward enemies, as well in his own perſon as in his members, but at laſt overcame all, and gave his Church perpetual Victory, his name be praiſed.

KINGS,

AND

CHRONICLES.

Queſt. WHo *ſucceeded* David?

A. His Son *Solomon.*

Q. *What was the firſt thing he asked of God?*

A. Wiſdom, and God gave it him, *ch.* 3. 11.

Q. *What did he ſhew therein?*

A. That wiſdom beautifieth a Prince or Ruler, more than either Wealth or Honour.

Q. *What was the firſt ſin he puniſhed?*

A. Rebel-

A. Rebellion in *Adonijah*, *ch.* 2. 25.

Q. *What was the ſecond?*

A. Murther.

Q. *In whom?*

A. In *Joab*, for the death of *Abner* and *Amaſa*, although he fled to the Altar for refuge.

Q. *What doth that ſignifie?*

A. That no man ought to ſhelter an *Homicide*, *ch.* 2. 34.

Q. *What was* Solomons *eſtate?*

A. Peaceful, and full of Pomp.

Q. *How came it to paſs?*

A. By the gift of God.

Q. *Wherefore?*

A. Becauſe he asked Wiſdom firſt, and above all things (when God put him to his choice) therefore he had not only wiſdom given, but all things elſe.

Q. *How did he ſhew himſelf thankful?*

A. In imploying his wealth and wiſdom to the glory of God.

Q. *How was that?*

A. He judged juſtly, and built a moſt ſumptuous Temple to the Name of the Lord.

Q. *Wherein conſiſted the Magnificence of* Solomon?

A. In theſe things: He ruled all the Kingdoms from the River *Euphrates*, unto the Land of the *Philiſtines*, and the Borders of Egypt, *ch.* 4. 21. His victuals for one day were thirty meaſures of fine flour, and threſcore meaſures of meal, *ch.* 4. 22. Ten fat Oxen, and twenty Oxen of the paſture: an hundred ſheep, beſides harts, bucks, bugles, and fat fowl, *ch.* 4. 13. He had fourty thouſand ſtalls of horſes for his Chariots, and twelve thouſand horſemen, *ch.* 4. 26. Gold and Silver was as plentiful as ſtones, *ch.* 13. 27. He had ſeven hundred wives, and three hundred

Concubines, *ch.* 11. 13. Beſides all this, he had wiſdom more than any man living.

Q. *Yet in the end, notwithſtanding he had his hearts deſire in theſe and all things elſe, what was his opinion of this worlds felicity?*

A. That all is vanity and vexation of ſpirit.

Q. *Did this Prince (thus bleſſed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Q. *In what manner?*

A. By Adultery, and Idolatry, *ch.* 11. 5.

Q. *What do we learn by that?*

A. That how abſolute ſoever we are for Honour, Wiſdom, or Riches; yet we may fall as *Solomon* did.

Q. *How was* Solomon *puniſhed for his ſin?*

A. God raiſed up enemies againſt, him and after his death divided the Kingdom, leaving the leaſt part to his Son.

Q. *Why did not God quite extinguiſh his race, conſidering his ſin?*

A. Becauſe of the promiſe which he made to his ſervant *David*, 1 King. 11. 34.

Q. *Who ſucceeded* Solomon?

A. His Son *Rehoboam.*

Q. *How many Tribes had he under his Dominion?*

A. Two, *Judah* and *Benjamin.*

Q. *Who ruled over* Iſrael?

A. Jereboam a ſervant to King *Solomon?*

Q. *How many Tribes were under him?*

A. Ten, *ch.* 11. 31.

Q. *What vices do we learn to ſhun by the lives of the Kings of* Iſrael *and* Judah?

A. Not to corrupt Religion to ſerve our own turns.

Q. *By whoſe Example?*

A. By

A. By the example of *Jereboam* King of *Iſrael*, *ch.* 12. 28.

Q. *What elſe?*

A. Not to lay violent hands upon God's Miniſters.

Q. *By the example of whom?*

A. Of *Jereboam*, *ch.* 13. 4.

Q. *How did God puniſh him?*

A. As he thruſt out his hand to ſtrike the Prophet of the Lord, his hand withered, and he could not pluck it back again, *ch.* 13. 4.

Q. *What elſe?*

A. Not to conſpire againſt the King.

Q. *By the example of whom?*

A Of *Zimri*, that ſlew *Elah* King of *Iſrael*, being Drunk in *Tirzah*, and afterwards ſate upon the Throne, 1 *King.* 16. 10.

Q. *What was the end of* Zimri?

A. He reigned but ſeven days, and being beſieged in *Tirzah*, and finding no way to eſcape, burnt the King's Palace and himſelf in it, *ch.* 16. 18.

Q. *What elſe?*

A. Not wrongfully to deſire our Neighbours goods.

Q. *By the example of whom?*

A. Of *Ahab* King of *Iſrael.*

Q. *What elſe?*

A. Not to ſhed our Neighbours Blood, to be made owner of his goods.

Q. *By the example of whom?*

A. Of *Ahab* and *Jezebel*, who by the practice of falſe witneſs, put *Naboth* to death, and took his Vineyard, *ch.* 21. 13.

Q. *How were they puniſhed?*

A. Ahab was ſlain at *Ramoth Gilead*, and *Jezabel* was thrown out of her Chamber-window, and daſhed in pieces, *ch.* 22. 34. and 2 *King.* 9. 33.

Q. *What else?*

A. Not to hate the Preachers of God, because they grate upon our galled consciences.

Q. *By the Example of whom?*

A. Of *Ahab*, ch. 22. 8.

Q. *What else?*

A. Not to be covetous.

Q. *By the Example of whom?*

A. Of *Gehazi*, that took money, garments, sheep, oxen, and other things where he should not.

Q. *What was his punishment?*

A. He was plagued with a Leprosie, 2 *Kings* 5. 27.

Q. *What else?*

A. Not to take Counsel of Spirits in time of sickness, or any other extremity.

Q. *By the Example of whom?*

A. Of *Ahaziah*, who having taken a fall through the Lattice of a window, sent his servants to *Baal-zebub*, to know if he should recover or no, 2 *Kings* 1. 2.

Q. *How did God punish him for that sin?*

A. He suffered him to pine upon his bed for want of help, 2 *Kings* 1. 4.

Q. *What else?*

A. Not to blaspheme the name of God.

Q. *By the Example of whom?*

A. Of *Senacherib* the *Assyrian.*

Q. *How was he punished?*

A. God slew of his Soldiers an hundred fourscore and five thousand men; and when he returned into his Country, his own Sons murthered him in the Temple of his Idol-Gods, 2 *Kings* 19. 35. 37.

Q. *What else?*

A. Not to deride Gods Ministers.

Q. *By the Example of whom?*

A. Of

A. Of the children of *Bethel*, that called *Eliſha* bald pate, 2 *Kings* 2. 24.

Q. *How were they puniſhed?*

A. Two Bears came out of the Foreſt, and tore them in pieces.

Q. *What elſe?*

A. Not to be vain-glorious.

Q. *By the example of whom?*

A. Of *Hezekiah*, that in pride ſhewed all his wealth to the Ambaſſadors of *Babel*.

Q. *How was he puniſhed?*

A. God gave all that wealth afterwards into the hands of the King of *Babel* for a prey, 2 *King.* 20. 17, 18.

Q. *What elſe?*

A. Not to mock or jeſt at the preaching of the Word of God.

Q. *By the example of whom?*

A. Of *Zedekiah* and his Subjects, that mocked and deſpiſed the Prophets that were ſent to forewarn them of their deſtruction, 2 *Chron.* 36. 16.

Q. *What was their puniſhment?*

A. *Zedekiah* himſelf for deſpiſing the light of the Soul, loſt the ſight of his Body, his Eyes were pulled out: his Sons were ſlain before him, and he and the people carried into captivity to *Babylon.*

Q. *What vertues do we learn by the lives of the Kings of* Iſrael *and* Judah?

A. To have a ſure confidence in the providence of God.

Q. *By the example of whom?*

A. Of *Elijah* the Prophet, to whom in time of Famine, God ſent meat by the Ravens, 1 *King.* 19. 6.

Q. *What elſe?*

A. To be charitable to the diſtreſſed.

Q. *By the Example of whom?*

A. Of the widow of *Sarepta*, whoſe oyl and meal, the more ſhe ſpent, the more ſhe had, for her kindneſs ſhewed to *Elijah*, 1 *King.* 17. 16.

Q. *VVhat elſe?*

A. To be Zealous in Prayer.

Q. *By the Example of whom?*

A. Of *Elijah*, who in time of great drought called faithfully upon the Lord, and he poured down rain upon the earth, 1 *King.* 18. 45.

Q. *How many be the degrees by which Prayer aſcends into Heaven?*

A. Six.

Q. *VVhich be they?*

A. Firſt, humility, in ſhewing reverence with the members of the body, as kneeling, *&c.* Secondly, Devotion, in having our minds on nothing elſe when we pray. Thirdly, Faith, in believing to obtain that we pray for. Fourthly, Integrity of heart, not to ask any thing but that is juſt. Fifthly, in Converſation of life, that our manners anſwer our Devotion. Sixthly, perſeverance, that is never to faint, or be wearied of ſo good an exerciſe.

Q. *VVhat learn we hence?*

A. Not to doubt of our Reſurrection.

Q. *By the Example of whom?*

A. Of *Elijah*, that was taken body and ſoul up into Heaven, 2 *Kings* 2. 11.

Q. *VVhat elſe?*

A. To be faithful.

Q. *VVhy?*

A. Becauſe where faith is, nothing ſeems impoſſible.

Q. *By the Example of whom?*

A. Of *Elijah*, that raiſed the dead to life, cured *Naaman* the Leper, and made Iron to ſwim upon the waters, 2 *King.* 4. 35. and *ch.* 6. 6.

Q. *VVhat*

Q. *What elſe?*

A. Not to diſtruſt the Omnipotency of God:

Q. *By the example of whom?*

A. Of the deſtruction that fell upon the *Aramites* that lay before *Samaria*, without any ſtroke of mans hand, 2 *King.* 7. 6, 7.

Q. *What elſe?*

A. To aſſure our ſelves of Gods help, howſoever we are forſaken of men.

Q. *Why?*

A. Becauſe millions of Angels incamp about the faithful, 2 *King.* 6. 17.

Q. *What elſe?*

A. To advance true Religion.

Q. *By the Example of whom?*

A. Of *Joſiah* King of *Judah*, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 *Kings.* 23. 2.

Q. *What elſe?*

A. Not to ſpare our own parents in caſe of Religion.

Q. *By the Example of whom?*

A. Of *Aſa* King of *Judah*, that depoſed his own Mother for Idolatry, 2 *Chron.* 15. 16.

Q. *What elſe?*

A. To provide Living for the Miniſters of God.

Q. *By the Example of whom?*

A. Of *Hezekiah* King of *Judah*, that commanded the Tithes of Corn, Wine, Oyl, and Honey, to be brought to the Prieſts, 2 *Chron.* 32. 4. 5.

Q. *What elſe?*

A. Not to doubt of forgiveneſs, if we repent.

Q. *By the Example of whom?*

A. Of *Manaſſeh* King of *Judah* whom upon his hearty repentance, God delivered out of Captivity, 2 *Chron.* 33. 13.

EZRA.

Queſt. *WHo wrote this Book?*

A. Ezra.

Q. *Of what Nation was he?*

A. A Jew, of the family of *Aaron?*

Q. *How many things do we generally learn out of this Book?*

A. Four.

Q. *VVhat is the firſt?*

A. The truth of Gods mercy.

Q. *How?*

A. In that, according to his promiſe, after ſeventy years were expired, he delivered his people out of Captivity.

Q. *By the favour of whom?*

A. Of *Cyrus*, King of *Perſia*, *ch.* 1.

Q. *VVho brought them home?*

A. Zerubbabel and *Ezra*, *ch.* 1. and *ch.* 7.

Q. *VVhat is the ſecond thing we learn out of this Book?*

A. The thankfulneſs which ought to be in us for Gods benefits, as was in the *Iſraelites* after their return, *ch.* 7. 27.

Q. *What is the third?*

A. The care that we ought to have to eſtabliſh true Religion, by the example of the *Iſraelites*, that never ceaſed till they had built the Temple of the Lord, and publiſhed his Laws, *ch.* 6. 15. 16.

Q. *What is the fourth?*

A. When we are once planted in peace, and have the uſe of true Religion, to labour, as the *Iſraelites* did, for the preſervation of humane ſociety, by ſeeing good Laws executed, *ch.* 10.

NEHEMIAH.

Queſt. WHat was Nehemiah?

A. A *Jew*, and in great favour with *Darius*.

Q. *What was his diſpoſition?*

A. He feared God, and deſired the good of his Country.

Q. *How did that appear?*

A. Firſt, by his daily Prayer; next by the Lamentation he made for the miſery of his Countreymen, *ch.* 14. and laſtly, by obtaining means to help them.

Q. *He did not then (as many will in theſe our days) ſay, God help, only, and ſo forget the miſery of their brethren, but he laboured to give them ſuccour?*

A. He did.

Q. *In what manner?*

A. He procured a Licenſe of the King to get proviſion for the repairing of *Jeruſalem*, *ch.* 2. 8.

Q. *Who hindred him in his work?*

A. *Sanballat* the *Horonite*, and *Tobijah* the *Ammonite?*

Q. *For what cauſe?*

A. Upon malice.

Q. *What do we learn thereby?*

A. That the Devil and his Inſtruments ſtill lie in wait to hinder vertuous exerciſes.

Q. *How did they hinder the* Jews?

A. By raiſing war upon them.

Q. *Did the* Jews *then leave off their Enterpriſe?*

A. No, they laboured with one hand, and held the ſword in the other, *ch.* 4. 17.

Q. *What doth their diligence teach us?*

A. In repairing the new *Jeruſalem* of our Souls, as they did the old *Jeruſalem* of their earthly habitation; to practice the deeds of Charity with one hand, and in the other to hold the ſhield of Faith, to keep off the aſſaults of the Devil, and his Inſtruments.

Q. *What did* Nehemiah *repair in* Jeruſalem?

A. The walls of the broken buildings.

Q. *What elſe?*

A. Decayed Religion, and corruption of Manners, *ch.* 13.

ESTHER.

Queſt. WHat *was* Eſther?

A. A poor Maid.

Q. *How was ſhe advanced?*

A. To be the wife of a King.

Q. *By what means?*

A. By the providence of God, and her own vertue.

Q. *To what end?*

A. To protect the *Jews* her Country-men.

Q. *What Vices do we learn to ſhun, by the Contents of this Book?*

A. Not to feaſt in oſtentation of our Riches.

Q. *By the example of whom?*

A. Of *Ahaſuerus* King of *Perſia* and *Media*, that made a Feaſt for an hundred and fourſcore days, *ch.* 4. 1.

Q. *What elſe?*

A. The

A. The Disobedience of Wives to their Husbands.

Q. By the Example of whom?

A. Of *Vashti*, *Ahasuerus* his Queen, that refused to come to him when he sent for her.

Q. What was her punishment?

A. She was banished out of the Kings Company for ever.

Q. What do we learn else?

A. Not to buy Sin with the price of Money.

Q. By the Example of whom?

A. Of *Haman*, who would give the King ten thousand Talents of Silver to have the Jews destroyed *ch.* 3. 5.

Q. What else?

A. Not to harbour Pride and Contempt in our Hearts.

Q. By the Example of whom?

A. Of proud *Haman*, that wished the Death of every one that did not salute him.

Q. What was his punishment?

A. He was hanged himself upon the Gallows that he had made for another Man, *ch.* 7. 10.

Q. What vertues do we learn out of this Book?

A. to observe Temperance in our Feasting.

Q. By the Example of whom?

A. Of King *Ahasuerus*, that commanded (during his Feast) no Man should be compelled to drink more than what he pleased, *ch.* 1. 8.

Q. May not Christians be ashamed of this?

A. Yes.

Q. Shew me the reason?

A. Because he that was a Heathen, thought it a sin to carouse; but we that know God, make no conscience to be drunk.

Q. What Vertues do we learn else?

A. The Love of a Woman unto her Country-Men.

Q. By

Q. *By the example of whom?*

A. Of *Eſther*, that made void a Decree purchaſed by *Haman*, for the Deſtruction of all the *Jews* in *Perſia*, *ch.* 8. 11.

JOB.

Queſt. WHat *learn we in general out of this Book of* Job *?*

A. Five things.

Q. *Which be they?*

A. Firſt, Uprightneſs of Life, in theſe words; *And* Job *was an upright and juſt Man*, *ch.* 1. 1. Secondly, Patience in Affliction; *Shall we receive Good at the Hand of the Lord, and not Evil? ch.* 2. 10. Thirdly, Mutability of the World, in theſe words; *Such things as my Soul abhorred to touch* (as Sorrows) *are my meat*, *ch.* 6. 7. Fourthly, The Envy of the Devil, in theſe words; *Touch that he hath, and ſee if he will not blaſpheme thee to thy Face*, *ch.* 1. 11. Fifthly, The Mercy of God, in theſe words; *He maketh the wound, and bindeth it up*, *ch.* 5. 18.

Q. *Wherein conſiſteth his Uprightneſs?*

A. In Three things.

Q. *Which be they?*

A. In Holineſs towards God, in Uprightneſs towards the World, and in Sobriety towards Himſelf.

Q. *In Holineſs how?*

A. He did offer Burnt-offerings for himſelf, and for his Children, *ch.* 1. 5.

Q. *In Righteouſneſs how?*

A. He was the Eyes to the Blind, *ch.* 29. 15. The Feet to the Lame, *ch.* 29. 15. He fed the Hungry, *ch.* 31. 17. He clothed the Naked, *ch.* 32. 19. He ſtood with the Widow and Fatherleſs, *ch.* 31. 16. 21

He

He harboured the Stranger, *ch.* 31. 32. He judged juſtly, *ch.* 29. 14.

Q. *In Sobriety how?*

A. His heart was not infected with Luſt, *ch.* 21. 7. Nor did his Feet walk in Deceit, *ch.* 31. 5. Nor made he his Gold his Hope, *ch.* 31. 24. Nor did his Mouth kiſs his hand, (that is) he was not vain-glorious, *ch.* 31. 27.

Q. *Wherein conſiſted his Patience?*

A. In bearing with the Mutability and Change of his Eſtate.

Q. *Wherein conſiſted the change of his Eſtate?*

A. In five things.

Q. *Which be they?*

A. Firſt, He loſt his Children, and his Wealth, *ch.* 1. Secondly, His Body became leprous, *ch.* 2. 7. Thirdly, His Friends upbraided him *ch.* 4. 5. Fourthly, His wife forſook him, *ch.* 19. 17. Fifthly, His own Servants deſpiſed him, *ch.* 19. 15.

Q. *Wherein conſiſted the Envy of the Devil?*

A. In tempting him many ways, before he would be ſatisfied of his Conſtancy.

Q. *Wherein conſiſted the Mercy of God?*

A. In this, That as he did ſmite, ſo he did heal; as he did puniſh, ſo he did preſerve; as he did take away, ſo he did reſtore?

Q. *How was* Job *reſtored?*

A. Double the Wealth he had before, *ch.* 42. 10.

Q. *What do we learn by that?*

A. That Gods Mercy is greater than his Judgment.

Q. *What have we when we come into this World?*

A. Nothing.

Q. *What ſhall we have when we depart?*

A. As much, *ch.* 1. 21.

Q. *What ſhall he reap, that ſoweth iniquity?*

A. The ſame, *ch.* 4. 8.

Q. *Can any Man say to himself, I am Righteous?*

A. No, not the Angels in Heaven, *ch.* 4. 18.

Q. *What is Man born to by Nature?*

A. To travel, as naturally as it is for the Sparks to fly upwards, *ch.* 5. 17.

Q. *To what may we compare feigned Friends?*

A. To a River, that in Summer is dry, in Winter frozen, *ch.* 6. 15.

Q. *To how many things may we liken the vanishing frailty of Mans Age?*

A. To six things.

Q. *Which be they?*

A. First, To the vanishing of a Cloud, *ch.* 7. 9. *Secondly*, To the swiftness of a Weavers Shuttle, *ch.*7. 6. *Thirdly*, To a Shadow, *ch.*8.9. *Fourthly*, To the hasty speed of a Post, *ch.* 9.25. *Fifthly*, To the sailing of a Ship, and the flight of an Eagle, *ch.*9.26. *Sixthly*, To a Flower that shoots forth in the Morning, and is withered by the Night, *ch.* 14. 2.

Q. *What shall devour the House of Bribes?*

A. Fire.

Q. *May a man boast of the greatness of his Birth?*

A. No.

Q. *Why?*

A. Because Corruption is our Mother, and the Worms our Sisters and Brothers, *ch.* 17. 14.

Q. *Though we dye, what Hope doth* Job *give us?*

A. That we shall rise again and see God in our Flesh, *ch.* 1. 9. 26.

Q. *Of what continuance is the Joy of the wicked?*

A. For a moment, *ch.* 10. 5.

Q. *What may we think, when we see the wicked flourish?*

A. That they are kept for the Day of Destruction, *ch.* 21. 30.

Q. *How comes wisdom unto men?*

A. Neither by Age, nor Authority, *ch.* 33. 9.

Q. *How then?*

A. By

A. By the Gift of God.

Q. *What is God?*

A. Incomprehenſible for Power, Juſtice, and Providence, *ch.* 38. and *ch.* 39.

PSALMS.

Queſt. *WHat is the general Doctrine of the* Pſalms?

A. Prayer and Thankſgiving; Prayer, that God would continue his favour towards us; Thankſgiving, for his benefits received.

Q. *What man is bleſſed?*

A. He that contemneth not God's Word, but meditateth upon his Law.

Q. *What is he like?*

A. A Tree planted by the Waters ſide.

Q. *What man is curſed?*

A. He that ſitteth in the Seat with the Scorners of God's Word.

Q. *What is he like?*

A. Chaff ſcattered before Wind.

Q. *Who conſpire againſt God, and his Anointed?*

A. The Heathen, and wicked Doers.

Q. *What is the end of their Conſpiracy?*

A. Deriſion before God, *Pſ.* 2. 4.

Q. *In time of trouble, in whom muſt we truſt?*

A. In the Lord.

Q. *Why?*

A. Becauſe he will deliver us, *Pſ.* 3. 3.

Q. *Who turns the Glory of God into ſhame?*

A. Lovers of Vanity and Lies, *Pſ.* 4. 2.

Q. *What is a perſecutor of God's people compared unto?*

A. A Lion.

Q. *Why?*

A. Be-

A. Becauſe like a Lion he will tear in pieces and devour, *Pſ.* 7. 2.

Q. If the wicked ſeek to obſcure the glory of God, how will he reveal his praiſe?

A. Even by the mouths of Babes and Sucklings, *Pſ.* 8. 2.

Q. How will the Lord judge the World?

A. In Righteouſneſs, *Pſ.* 9. 8.

Q. Are the poor deſpiſed in God's ſight?

A. No, he is their Refuge, *Pſ.* 9. 9.

Q. What is the practice of the worldly man?

A. Fraud, Rapine and Tyranny, *Pſ.* 10.

Q. What is his reward?

A. Fire, Brimſtone, and ſtormy Tempeſts.

Q. How many are the Righteous?

A. In Earth none: there is not one doth good, no not one, *Pſ.* 14. 1.

Q. Who ſhall dwell upon God's Holy Hill.

A. He that ſpeaketh Truth, ſlanders not his Neighbour, and gives not his Money to Uſury, *Pſ.* 16. 3, 5.

Q. Of what did David *prophecy?*

A. Of Chriſt.

Q. Wherein?

A. In theſe words; Thou wilt not leave my Soul in the Grave, not ſuffer thy Holy One to ſee Corruption, *Pſ.* 16. 10.

Q. What is true Felicity?

A. The Fruition of Chriſt Jeſus face to face in Righteouſneſs, *Pſ* 17. 15.

Q. How do the Godly effect the word of God, and the knowledge of it?

A. More than Gold, than much fine Gold, and more than Honey, or the Honey-comb, *Pſ.* 19. 10.

Q. In what do the men of the world put their truſt?

A. In the things of the world, ſome in Chariots, and ſome in Horſe-men, *Pſ.* 20. 7.

Q. *In*

Q. *In whom do the Children of God place their hope and confidence?*

A. In God: We will remember the Name of the Lord our God, *Pſ.* 20. 7.

Q. *What ſucceſs have the former?*

A. They are brought down and fallen.

Q. *And what the latter?*

A. They are riſen and ſtand upright, *Pſ.* 20. 8.

Q. *Whom will the Lord teach in his way?*

A. The humble heart, *Pſ.* 25. 9.

Q. *How doth the Lord love us?*

A. More than Father or Mother; for when they forſake us, he will take us up, *Pſ.* 27. 10.

Q. *What is it that upholds the Righteous, and keeps them from falling down, and fainting?*

A. Faith in God, and hope to ſee the Goodneſs of the Lord in the Land of the Living, *Pſ.* 27. 13.

Q. *He will not then be angry for ever?*

A. No, his Anger endureth but a while; and though Sorrow be this Night, we ſhall have Joy to morrow, *Pſ.* 30. 5.

Q. *What muſt we do, when we have ſinned?*

A. Confeſs our wickedneſs, though it be againſt our ſelves.

Q. *What follows?*

A. Forgiveneſs, *Pſ.* 32. 2.

Q. *Is it enough to eſchew evil?*

A. No.

Q. *What then?*

A. We muſt likewiſe do that which is good, *Pſ.* 34. 14.

Q. *Doth* David *curſe his enemies and pray for their Confuſion?*

A. He doth very often, *Pſ.* 35. 4.

Q. *May we do ſo to ours?*

A. We may not; we are commanded to bleſs them, to pray for them, and to do them good.

Q. *Was*

Q. *VVas this then any ſinful Paſſion in* David *that he ſo often breaks out into?*

A. Nothing leſs; the Prophet had not Commiſſion only, but was commanded from the Spirit of God to curſe his Enemies.

Q. *May the wicked proſper?*

A. Like a Green Tree, but they ſhall quickly wither, *Pſal.* 37. 35. 36.

Q. *May the Righteous be miſerable?*

A. Yes, but their inheritance ſhall be perpetual. *Pſal.* 37. 18.

Q. *Were never any of Gods children beggars?*

A. Yes, no doubt, many, *Elias*, *Lazarus*, &c.

Q. *VVhy doth* David *profeſs, that he never ſaw the Righteous forſaken, nor their Seed begging their Bread?*

A. It muſt either be taken of the Prophets Experiment, that himſelf never ſaw it; or elſe the word *Forſaken*, is the limitation of the Sentence; thus, I never ſaw the Righteous ſo begging their Bread, that they were utterly and finally forſaken.

Q. *Doth not God know all our miſeries and Afflictions?*

A. He doth; nothing is hid from him.

Q. *What then needs* David, *or need we ſo fully to open to him our woe and wretchedneſs? as Pſ.* 31.

A. God ſuffers himſelf, as it were, to be moved by the Earneſtneſs and Importunity of our Prayers, commending this to us as the only means to compaſs what we ſtand in need of from him.

Q. *How was the* Pſalmiſt *affected with his ſins?*

A. The number of them being more than the Hairs of his Head, did ſo oppreſs him, that he could not look up to Gods Mercy; his Heart failed him.

Q. *Is this the Condition of every true Believer?*

A. It is, to be often dejected and affrighted, diſquieted, nay caſt down, by reaſon of the weight and number of their ſins.

Q. *Had*

Q. *Had the Prophet the undoubted Faith of the Reſurrection?*

A. He had; witneſs himſelf, *God will redeem my Soul from the Power of the Grave, for he ſhall receive me, Pſal.* 49. 15.

Q. *What is the ſacrifice that God delights in?*

A. A broken Spirit, a broken and a contrite Heart.

Q. *Is this ſure of Gods acceptance?*

A. It is, God will not deſpiſe it, *Pſal.* 51. 17.

Q. *What is the property of Natural Men?*

A. Fooliſhly to perſwade themſelves, that there is no God, or one that conſiders them.

Q. *What follows from hence?*

A. They go back, and become wholly unclean, not one of them doth good, *Pſal.* 53.

Q. *What was a ſpecial Fruit of the* Pſalmiſt's *Faith?*

A. Fearleſneſs of Men; *In God have I put my Truſt, I will not fear what Man can do unto me, Pſal.* 56. 11.

Q. *What is the Vanity of Rich Men?*

A. They heap up Wealth, but know not who ſhall enjoy it, *Pſal.* 39. 6.

Q. *When the oppreſſed mourn what doth God?*

A. He gathers their Tears in a Bottle, and keeps a Regiſter of their wrongs, *Pſal.* 56. 8.

Q. *To what end?*

A. To pour ſo much Vengeance upon the Oppreſſors Heads.

Q. *What encouragement have we to rely on God?*

A. The experience of his former Goodneſs, *Pſal.* 61. 3.

Q. *How doth God find the true Diſpoſition of his People.*

A. By Tryal.

Q. *How doth he try them?*

A. As Silver is tryed in the Fire of Affliction, *Pſ.* 66. 10.

Q. *In the Sea of this Life, what hope have we to ſave us from drowning?*

A. A Rock.

Q. *What is that Rock?*

A. Chriſt Jeſus, *Pſ.* 72. 5 71. 3.

Q. *Why are Magiſtrates called Gods?*

A. Becauſe they ſupply the place of God for the Adminiſtration of Juſtice.

Q. *How do they prove to be no Gods?*

A. In that they die like Men, *Pſ.* 82. 6, 7.

Q. *Hath God made an Election of thoſe that ſhall be ſaved?*

A. Yes.

Q. *When?*

A. Before the Foundations of the Earth were laid, *Pſ.* 90. 2.

Q. *Why are the Righteous compared to a Palm-tree?*

A. Becauſe as the Wood of that is ſweet, ſo ought they to be ſweet Wood for the building of God's Church; as the Leaves of it are green, ſo ought their Works always to be vertuous; as the Fruit of it is laſting, ſo their good Deeds ought to be without ceaſing.

Q. *How is God made viſible to our mortal Eyes?*

A. By his Creatures; the Light is his Clothing, he moves upon the Wings of the Wind, his Meſſengers are Flames of Fire, his Throne is Heaven, and his Footſtool is the Earth.

Q. *Why doth not the Sea overflow the Earth?*

A. Becauſe God hath ſet its Bounds, which it ſhall not overpaſs, *Pſ.* 140. 9.

Q. *What is the beſt Service of flatterers?*

A. They reward Evil for Good, and Hatred for Friendſhip, *Pſ.* 109. 5.

Q. *What is the inconvenience of an evil Tongue?*

A. It woundeth like the ſharp Arrows of a mighty

mighty man, and burneth like Coals of *Juniper*, *Pſ.* 120. 4.

Q. *How is God to be praiſed?*

A. With the whole Heart, *Pſ.* 9. 1.

Q. *How is he to be prayed unto?*

A. Not with feigned Lips.

Q. *Who is our beſt Guide?*

A. The Spirit of *God.*

Q. *Whither doth the Spirit lead us?*

A. To the Land of Righteouſneſs, *Pſ.* 143. 10.

Q. *What is the Lord to them that truſt in him?*

A. A Fortreſs, a Bulwark, and a Shield, *Pſ.* 144. 2.

THE

PROVERBS

OF

SOLOMON.

Queſt. WHat is a Proverb?

A. A ſhort Saying, including much matter.

Q. *What doth it teach?*

A. Wiſdom and Underſtanding.

Q. *What is the beginning of wiſdom?*

A. The Fear of the Lord, *ch.* 1. 7.

Q. *Who embraceth Inſtruction?*

A. The Wiſe.

Q. *Who refuſeth it?*

A. The Fool, *ver.* 7.

Q. *How doth wiſdom adorn?*

A. Like a Chain of Gold about the Neck, *ver.* 9.

Q. *When*

Q. *When ſinners entice us, what muſt we do?*
A. Not give conſent, *ver.* 10.
Q. *How are ſinners diſpoſed?*
A. Their feet are ſwift to evil, *ver.* 16.
Q. *If we ſeek after wiſdom, what will ſhe do?*
A. Pour out her mind unto us, and give us underſtanding, *ver.* 23.
Q. *If we deſpiſe wiſdom, what will ſhe do?*
A. Laugh at our deſtruction, *ver.* 26.
Q. *How cometh deſtruction?*
A. Suddenly, like a Whirlwind, *ver.* 27.
Q. *What is the hinderance to the obtaining of wiſdom?*
A. Sloth.
Q. *How doth ſloth reward thoſe that love it?*
A. With death and confuſion, *ver.* 32.

The Doctrine of the 2. *Chapter.*

Queſt. IN *what ſort muſt we ſeek after wiſdom?*
A. As after gold and ſilver.
Q. *Whence cometh wiſdom?*
A. From the mouth of God, *ver.* 6.
Q. *What is the effect of wiſdom?*
A. It will preſerve from all Vices.
Q. *What is the property of an Harlot?*
A. To flatter with her lips, *ver.* 16.
Q. *Whither leads her acquaintance?*
A. To Hell, *ver.* 18.

The Doctrine of the 3. *Chapter.*

Queſt. TO *keep the Commandments of God, what profit is it?*
A. Proſperity and length of life, *ver.* 3.
Q. *What Jewels muſt we hang about our necks?*
A. Mercy and Truth.
Q. *Where muſt they be ſet?*

A. In

A. In the Table of our heart, *ver.* 3.

Q. Why doth God give Riches unto men?

A. By them to honour him, *ver.* 6.

Q. What is the reward of that honour?

A. Our barns ſhall be filled with abundance, and our preſſes burſt with new wine. *v.* 10.

Q. In what ſort muſt men be wiſe?

A. Not in their own conceit.

Q. Whom doth God correct?

A. Such as he loveth, *ver.* 12.

Q. At what rate is wiſdom valued?

A. To be more worth than Gold or Pearl, *ver.* 15.

Q. What be the handmaids of wiſdom?

A. Long life, *ver.* 19. pleaſant days, *v.* 17 ſecurity of ſoul and body, *ver.* 23. 24. 25.

Q. What vices are elſe forbidden in this Chapter?

A. All malice or deſire to hurt, *ver.* 29. all cauſeleſs contention, *ver.* 30. All ſcorning and ſcoffing, *ver.* 34.

Q. Why are theſe vices forbidden?

A. Becauſe they are an abomination before the Lord, *ver.* 32.

The Doctrine of the 4. Chapter

Queſt. *How are the wicked fed?*

A. With the bread of extortion and the Wine of violence, *ver.* 17.

Q. What infecteth the whole courſe of life?

A. A corrupt heart, falſe lips, and wanton eyes.

Q. What purifieth the whole courſe of life?

A. A clean heart, a true tongue, and a chaſte eye, *ver.* 23. 24, 25.

Q. The

The Doctrine of the 5 Chapter.

Queſt. HOw ſeemeth luſt at the firſt ?

A. As ſweet as honey, *ver.* 3.

Q. *How is the end ?*

A. As bitter as Wormwood, *ver.* 4.

Q. *What hurt bringeth it to the body ?*

A. It conſumeth the fleſh, *ver.* 11.

Q. *What to the purſe ?*

A. It leaves our goods in the hands of ſtrangers, *ver.* 10.

Q. *Is there any thing elſe to be learnt in this Chapter ?*

A. To live upon our own Labours, *ver.* 15. To be charitable to others, *ver.* 16. To keep wedlock unviolated, *ver.* 18 19.

Q. *Why ought we to be careful of theſe things ?*

A. Becauſe we always walk in the ſight of the Lord, *ver.* 21.

The Doctrine of the 6 Chapter

Queſt. IN *what caſe is he that is ſurety for another man ?*

A. Snared with the words of his own mouth.

Q. *What learn we by the Piſmire ?*

A. Diligence.

Q. *How ?*

A. To Labour in ſummer to prevent the want of winter.

Q. *How cometh poverty upon the ſlothful ?*

A. Like an armed man.

Q. *Which be the ſix things that God hates ?*

A. Firſt, haughty eyes, Secondly, a lying tongue; Thirdly, a heart imagining evil; Fourthly, feet ſwift to ſhed blood; Fifthly, a falſe witneſs, Sixthly, ſowers of contention, *ver.* 17. 18. 19.

Q. *What*

Q. *What is our ſpecial duty to our Parents?*

A. Obedience to follow their inſtruction.

Q. *How many ways does a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonneſs of her looks, *v.* 24, 25.

Q. *Is Adultery worſe than Theft?*

A. Yes.

Q. *Why?*

A. Becauſe Theft may be redeemed, but Adultery deſtroyeth the Soul, and the reproach thereof can never be put away, *v.* 31, 32, 33.

The Doctrine of the 7th *Chapter.*

Queſt. WHy *is luſt called a deed of darkneſs?*

A. Becauſe commonly it practiſeth in the night, when the air is dark and black, *v.* 9.

Q. *The reaſon of it?*

A. Such is the guilt of Conſcience, as it covets darkneſs to ſhadow the guiltineſs thereof.

Q. *What are the marks of an Harlot?*

A. A wandring foot, *v.* 13. an impudent face, *v.* 14. and an inticing tongue, *v.* 15, 16, 17.

Q. *What is he like that yieldeth to the enticements of luſt?*

A. An Ox led to the ſlaughter, a Fool that goeth to the ſtocks, or a Bird that haſteth to the ſnare, *v.* 22, 23.

The Doctrine of the 8th *Chapter.*

Queſt. IS *wiſdom any niggard of her good graces?*

A. No, ſhe cryeth out unto men in the gates, and in the entry of their houſes, in the top of high places, and by the highway ſide, *v.* 2, 3.

Q. *What doth she promise?*

A. The knowledge of excellent things.

Q. *How doth she induce the minds of men to follow her?*

A. By promising unto them, that her Doctrine shall be easy and plain, *v.* 9.

Q. *What in this Book is understood by the Name of wisdom?*

A. The Word of God and the Doctrine of the Preachers; which is easy to all them that have a desire to learn.

Q. *Of what continuance is wisdom?*

A. Even from Eternity, before the earth was made, the depths begotten, or the Mountains settled, *v.* 23, 24, 25.

The Doctrine of the 9th *Chapter.*

Quest. IN *this Chapter, how doth wisdom allure her followers?*

A. By calling them to a sumptuous Banquet.

Q. *What is meant by that Banquet?*

A. The Word of God, and the Ministration of the Sacraments.

Q. *In the third verse it is said,* A foolish woman is troublesome: *what understand you by the foolish woman?*

A. Ignorant Preachers.

Q. *What is their Doctrine?*

A. Like stollen waters, sweet to the flesh, but unpleasant to the Spirit, *v.* 17, 18.

The Doctrine of the 10th *Chapter.*

Q. WHat *are the vices and vertues deciphered in this Chapter for our instruction?*

A. The first are wisdom and folly.

Q. *What is the good that cometh by wisdom?*

A. A

A. A wiſe Son maketh a glad Father.

Q. What is the hurt that cometh by folly?

A. A fooliſh Son is a heavineſs to his Mother.

Q. What are the ſecond?

A. Sloth and Diligence.

Q. What is the inconvenience of Sloth?

A. A ſlothful hand maketh poor, *v.* 4.

Q. What profit comes by diligence?

A. The hand of the diligent makes rich.

Q. What are the third?

A. Righteouſneſs and Impiety.

Q. What is the good that cometh by Righteouſneſs?

A. The memorial of the Juſt ſhall be bleſſed.

Q. What is the hurt that cometh by Impiety?

A. The name of the wicked ſhall rot, *v.* 9.

Q. What are the fourth?

A. Innocency, and guilt of conſcience.

Q. What is the good that cometh by Innocency?

A. He that walketh uprightly, walketh boldly.

Q. What is the hurt that cometh by guilt of Conſcience?

A. Fear and ſhame, for he perverteth his ways, and he ſhall be made known, *v.* 9.

Q. What are the fifth?

A. Love and hatred.

Q. What is the good that cometh by Love?

A. It covereth offences, *v.* 12.

Q. What is the hurt that cometh of hatred?

A. It ſtirreth Contentions.

Q. What are the ſixth?

A. Silence and much babbling.

Q. What is the good that cometh by ſilence?

A. He that reſtraineth his lips is wiſe, *v.* 19.

Q. What is the hurt of much babbling?

A. In many words there cannot want iniquity.

The Doctrine of the 11th. *Chapter.*

Queſt. *VVHat are falſe ballances?*
A. Abomination before the Lord.
Q. VVhat doth a true weight?
A. Pleaſe him, *v.* 1.
Q. VVhen pride goes before, what follows?
A. Shame, *v.* 2.
Q. How is lowlineſs rewarded?
A. With wiſdom and Honour.
Q. Can Riches deliver in the day of wrath?
A. No.
Q. VVhat is our refuge then?
A. True Righteouſneſs, *v.* 4.
Q. How is the way of the Righteous?
A. Direct and ſtrait.
Q. How is the way of the wicked?
A. Crooked and ſtumbling, *v.* 5.
Q. Whither leads the path of the one?
A. To life.
Q. Whither leads the path of the other?
A. To death, *v.* 19.
Q. Can friendſhip defend evil deeds?
A. No, but in the end they ſhall be puniſhed, *v.* 21.
Q. How ſhall he be rewarded that is vertuouſly liberal?
A. With increaſe.
Q. How he that ſpareth more than is convenient?
A. With Poverty and Indignation, *v.* 24.
Q. How ſeemeth a woman without diſcretion?
A. Like a Jewel of Gold in a Swines ſnout, *v.* 22.
Q. Whom do the People curſe?
A. Hoarders up of Corn.
Q. And whom will they bleſs?
A. Such as bring it forth to ſell, *v.* 26.

Q. The

The Doctrine of the 12th. *Chapter.*

Queſt. WHat *is a vertuous woman to her husband?*

A. A Crown of Gold upon his head.

Q. *And what is ſhe that maketh her husband aſhamed?*

A. Corruption to his bones, *v.* 4.

Q. *How do the godly and wicked differ?*

A. Firſt, in their thoughts; the thoughts of the juſt are right, but the counſels of the wicked are deceitful. Secondly, in their words; the talk of the wicked is to lye in wait for blood; but the mouth of the righteous will deliver them, *v.* 6. Thirdly, in their works, the wicked worketh a deceitful work, but he that ſoweth righteouſneſs, ſhall receive a ſure reward, *Chap.* 11. 18. Fourthly, in their ends, the wicked periſh, but the Houſe of the righteous ſhall ſtand, *v.* 7.

Q. *Are not many men deſpiſed for poverty?*

A. Yes.

Q. *But what is he that is poor, and liveth of his own labour?*

A. Better than he that boaſteth, and lacketh bread, *v.* 9.

Q. *What are the words of a perverſe Tongue?*

A. Like the pricking of a Sword.

Q. *Why?*

A. Becauſe they provoke others to anger, *v.* 18.

The Doctrine of the 13th. *Chapter.*

Queſt. WHat *is the chief end of the tongue?*

A. To glorifie God.

Q. *Uſing it ſo, what follows?*

A. That a man ſhall receive much good by the fruit thereof, *v.* 2.

Q. What is one property of a ſluggard?

A. To deſire much, but to take pains for nothing.

Q. How is he rewarded?

A. His Soul ſtill is empty, and he finds no relief, *v.* 4.

Q. There are two ſorts of men, which under the name of Riches, ſhew themſelves both diſſemblers; which be they?

A. He that maketh himſelf Rich, and hath nothing, and he that maketh himſelf Poor, having much Wealth, *v.* 7.

Q. But thoſe qualities being referred to the good of the mind, what is the fault of the firſt?

A. Vain-glory, to be proud of that he hath not.

Q. What is the fault of the ſecond?

A. Not any at all, but rather a commendable modeſty, that although he be vertuous, yet he had rather other men ſhould ſpeak it than himſelf, *v.* 7.

Q. What ſhall become of evil gotten goods?

A. They ſhall waſte.

Q. What of thoſe that are truly gotten?

A. They ſhall increaſe, *v.* 11.

Q. When hope is deferred what doth it bring?

A. Faintneſs of heart.

Q. But once accompliſhed, what is it then?

A. A Tree of Life, *v.* 12.

Q. What is it to be obedient?

A. It makes a man gracious.

Q. What is it to be diſobedient?

A. It makes a man to be hated, *v.* 15.

Q. When we ſend forth a meſſenger, what muſt our care be?

A. That he be vertuous and wiſe.

Q. Why?

Q. *Why?*

A. Becauſe a wicked Meſſenger procureth much hurt to himſelf and others: but a faithful Ambaſſador is a preſervation to both, *v.* 17.

Q. *How ſhall he be rewarded that refuſeth Inſtruction?*

A. With Poverty and Shame.

Q. *How he that embraceth Diſcipline?*

A. He ſhall be honoured, *v.* 18.

Q. *What Company ought we to keep?*

A. The Wiſe, ſo ſhall we be wiſer.

Q. *What Company ought we to ſhun?*

A. The Company of Fools, becauſe with them we ſhall be afflicted, *v.* 20.

Q. *To ſpare the rod of correction towards our Children when they offend, is it love?*

A. No, but rather hatred.

Q. *Who loveth Children then?*

A. He that chaſtiſeth them, *v.* 24.

The Doctrine of the 14th *Chapter.*

Queſt. *WHat is a wiſe woman in a houſe?*

A. A bleſſing to increaſe.

Q. *But what is a fooliſh?*

A. A curſe, to decay and ruin, *v.* 10.

Q. *What is the way that ſeemeth right, but the iſſues thereof are death?*

A. The allurements to pleaſure, *v.* 12, 13.

Q. *How do we decline from God?*

A. In following the world.

Q. *What ſhall our ſucceſs be in the end?*

A. We ſhall be made weary of our ways, *v.* 14.

Q. *When a tale is told, muſt we give credit to it ſtraight?*

A. No, but conſider the circumſtances, *v.* 15.

Q. *Who runs into ſin without fear or conſideration?*

A. A fool.

Q. *Who feareth, and departeth from ſin?*

A. The wiſe man, *v.* 16.

Q. *Wherein conſiſteth the honour of a King?*

A. In the multitude of good ſubjects, *v.* 28.

Q. *Who exalteth wiſdom?*

A. He that is ſlow to wrath.

Q. *Who exalteth folly?*

A. He that is of a haſty mind, *v.* 29.

Q. *What doth he that oppreſſeth the poor?*

A. Reproach God that made him.

Q. *What doth he that ſheweth mercy to the poor?*

A. He honoureth him that made him, *v.* 31.

Q. *Wherein hath a maſter pleaſure?*

A. In a vertuous and wiſe Servant.

Q. *Wherein is he diſpleaſed?*

A. Towards him that is vicious and lewd, *v.* 35.

The Doctrine of the 15th *Chapter.*

Queſt. WHat *pacifieth wrath?*

A. A ſoft anſwer.

Q. *What ſtirreth up anger?*

A. Froward words, *v.* 1.

Q. *Who ſpeaketh right and according to knowledge?*

A. The tongue of the wiſe.

Q. *Who babbleth and uſeth vain words?*

A. The mouth of the fooliſh, *v.* 2.

Q. *From whom is nothing hid?*

A. From the eyes of the Lord, for he beholdeth both the evil and good, *v.* 4.

Q. *Doth his ſight pierce into the depth of Hell?*

A. Yes.

Q. *What learn you by that?*

A. That

A. That he much more ſeeth into the hearts of men, *v.* 11.

Q. *When the heart is joyful what follows?*

A. A cheerful countenance.

Q. *When the heart is ſad what enſues?*

A. Heavineſs of look, *v.* 13

Q. *How live the wicked?*

A. In continual horrour.

Q. *How the upright in conſcience?*

A. As in a continual feaſt, *v.* 15.

Q. *Are the richeſt men moſt happy?*

A. No, better is a little with the fear of the Lord, than great Treaſure with trouble, *v.* 16.

Q. *How is homely fare made ſweet and delicate?*

A. By love, for better is a Dinner of green Herbs with love, than a ſtalled Ox with hatred, *v.* 17.

Q. *What follows the angry man?*

A. Woe and ſtrife.

Q. *What follows the gentle and meek?*

A. Peace and quietneſs, *v.* 18.

Q. *How ſeemeth the way of the ſlothful?*

A. As an hedge of thorns.

Q. *Why?*

A. Becauſe he always findeth ſome ſtay, and dares not go forward.

Q. *How ſeemeth the way of the diligent?*

A. Plain and ſmooth, though never ſo rugged.

Q. *Why?*

A. Becauſe he is diſmayed at nothing, *v.* 10.

Q. *Where do mens thoughts come to nought?*

A. Where Counſel is wanting.

Q. *Where do they proſper?*

A. Where much counſel is uſed, *v.* 22.

Q. *If we will live, what way muſt we tread?*

A. On high, that is, our converſation muſt be in Heaven.

Q. *Where lyes the way to death?*

A. Below, that is in living after the faſhion of the world, *v.* 24.

Q. *When are words moſt acceptable?*

A. When they are ſpoken in due ſeaſon, *v.* 23.

Q. *To whom is the Lord near when they pray?*

A. To the Godly.

Q. *To whom is he far off?*

A. To the wicked, *v.* 39.

The Doctrine of the 16th. *Chapter.*

Queſt. WHo *is the guide of the Tongue?*

A. The Lord, for without him we are not able to ſpeak a good word, *v.* 1.

Q. *What is the moſt abuſe amongſt men?*

A. Selfconceit.

Q. *How?*

A. In that every mans ways are clean in his own ſight.

Q. *But who diſproveth them?*

A. The wiſdom of the Lord that tryeth the Spirit, *v.* 2.

Q. *Are all things created for the glory of God?*

A. All things.

Q. *What the wicked?*

A. Yea, the wicked, that in their deſtruction he may be glorified, *v.* 4.

Q. *What is a ſign our ſins are forgiven?*

A. An upright life after repentance, *v.* 6.

Q. *How ought a King to ſpeak?*

A. With Divine Lips.

Q. *How is that?*

A. He muſt neither prophane nor tranſgreſs in judgment, *v.* 10.

Q. *What followeth of that?*

A. His

A. His Throne ſhall be eſtabliſhed, *v.* 12.

Q. What is the wrath of a King?

A. The meſſenger of death.

Q. What is his favour?

A. Life, or elſe a Cloud of the latter Rain, *v.* 14,15.

Q. What is the Gentleman-uſher to deſtruction?

A. Pride, *v.* 18.

Q. To what is underſtanding compared?

A. To a Well of Life.

Q. Why?

A. Becauſe it overflows with all ſweetneſs of diſcipline, *v.* 22.

Q. To what are the lips of an evil man compared?

A. To a conſuming fire.

Q. And why?

A. Becauſe he deſtroyeth himſelf and others, *v.* 17.

Q. Who ſetteth diviſion amongſt men?

A. A tale-teller, *v.* 28.

Q. What is vertuous old age?

A. A Crown of Glory, *v.* 31.

Q. Who is the moſt valiant?

A. Not he that vanquiſhes a City, but he that bridles his own fury, *v.* 52.

The Doctrine of the 17th *Chapter.*

Queſt. *DO not high words become a Fool?*

A. No.

Q. What doth much leſs become a Prince?

A. A lying Tongue.

Q. What is the vertue of Bounty?

A. Like the vertue of a precious ſtone.

Q. How is that?

A. As the one draweth the eye of the beholder (which way ſoever it is turned) ſo doth the other the hearts of the people, *v.* 8.

Q. What

Q. *What is the nature of moſt Princes?*
A. They will not be reproved.
Q. *What if they be?*
A. They will be offended with them that do it, *v.* 9.
Q. *What is a ſharp word to a good nature?*
A. More than a hundred ſtripes to a preverſe fool, *v.* 10.
Q. *Is a fool in his folly to be ſhunned?*
A. Yes, as much as a Bear robbed of her whelps, *v.* 12.
Q. *From whom ſhall evil never depart?*
A. From him that rewardeth evil for good, *v.* 13.
Q. *May we juſtify the wicked?*
A. No.
Q. *May we condemn the juſt?*
A. Neither.
Q. *And why ſo?*
A. Becauſe to do either, is abominable before the Lord, *v.* 1.
Q. *What good doth a fool get by his wealth?*
A. Nothing, if he ſeeks not wiſdom, *v.* 16.
Q. *How is a friend known?*
A. By his good will at all times, *v.* 17.
Q. *When is a fool counted wiſe?*
A. When he holdeth his peace, *v.* 18.

The Doctrine of the 18th *Chapter.*

Queſt. IS *there any defect in wiſdom?*
A. No, it is like deep waters, or the well-ſpring of a flowing River, that is never empty, *v.* 4.
Q. *How is a fool inſnared?*
A. By his own lips, *v.* 7.
Q. *What is the ſlothful kin unto?*

A. To

A. To him that is a great waſter, *v.* 9.

Q. *How?*

A. As the one gets nothing, ſo the other ſpends all; and both their Lives end in Poverty.

Q. *What is the means to raiſe to honour?*

A. Humility, *v.* 12.

Q. *What procures audience before high perſons?*

A. Gifts, *v.* 16.

Q. *How do the words of the rich and poor differ?*

A. The one ſpeaking roughly, as depending on his wealth; the other meekly, as fearing poverty, *v.* 23. and *ch.* 10. 15.

The Doctrine of the 19th *Chapter.*

Queſt. WHo gathereth many friends?

A. He that is rich?

Q. *Who is deſtitute of comfort?*

A. He that is poor.

Q. *Who ſhall not eſcape unpuniſhed?*

A. A falſe witneſs.

Q. *Who is he that ſhall periſh?*

A. A teller of lies, *v.* 9.

Q. *What is it to defer anger, and paſs our offences with a charitable mind?*

A. Diſcretion in the Soul, and glory to God, *v.* 11.

Q. *What is a King's wrath compared to?*

A. To the roaring of a Lyon.

Q. *To what his favour?*

A. To the morning dew.

Q. *From whence have we riches?*

A. By the Inheritance from the world.

Q. *But from whence a vertuous wife?*

A. From the hands of the Lord, *v.* 14.

Q. *Who lendeth to the Lord?*

A. He that hath mercy upon the poor, and he will be his recompence, *v.* 17.

Q. *Who*

Q. *What is better than a rich Lyar?*
A. A poor Man that is true, *v.* 22.
Q. *How are the Simple and Ignorant admoniſhed?*
A. By the puniſhment of the Scornful, *v.* 25.

The Doctrine of the 20th *Chapter.*

Queſt. WHy muſt we beware of much Wine?
A. Becauſe Wine-bibbers are Scoffers, and apt to quarrel, *v.* 1.
Q. *Is it diſgrace to ceaſe from Strife?*
A. No, but an Honour.
Q. *Why?*
A. Becauſe every Fool will be meddling, *v.* 3.
Q. *Why will not the Sloathful plow?*
A. Becauſe it is Winter.
Q. *What ſhall he therefore do in Summer?*
A. Beg, *v.* 4.
Q. *What doth drowſineſs cauſe?*
A. Poverty.
Q. *What doth watchfulneſs bring?*
A. Plenty of Bread, *v.* 13.
Q. *How ſeems the Bread of Deceit?*
A. Sweet at the firſt.
Q. *How afterwards?*
A. Like Gravel in the Mouth, *v.* 7.

The Doctrine of the 21ſt *Chapter*

Queſt. WHO *is higheſt in Authority under God?*
A. The King.
Q. *Can he do all things as pleaſeth him?*
A. No, no other than God hath appointed.
Q. *Why ſo?*
A. Becauſe the hearts of Princes are in the hand of the Lord, to diſpoſe as he ſeeth good.

Q. *Is*

Q. *Is not the company of a contentious woman irkeſome?*

A. Yes, and it is better to dwell in a corner of the houſe-top, than with ſuch a one in a wide Palace, *v.* 9. 10.

Q. *Who ſhall cry and not be heard?*

A. He that ſtoppeth his Ears at the crying of the Poor, *v.* 13.

Q. *What is it to wander out of the way of Knowledge?*

A. All one as to remain amongſt the Dead, *v.* 16.

Q. *Which is the better, wiſdom or ſtrength?*

A. Wiſdom.

Q. *How prove you that?*

A. Becauſe wiſdom overthroweth the confidence of the Mighty, *v.* 22.

Q. *May any thing prevail againſt the Decree of the Lord?*

A. No, neither Wiſdom, Underſtanding, nor Counſel, *v.* 30.

The Doctrine of the 22th. *Chapter.*

Queſt. WHat *is the Eſtimation of a good Name?*

A. More Worth than Riches, *v.* 1.

Q. *Why muſt we fly the Path of the Froward?*

A. Becauſe their way is full of Thorns and Snares. *v.* 5.

Q. *When we ſee a Plague hang over us for our Offences, what muſt we do?*

A. Hide our ſelves under the Shadow of God's Mercy, by calling upon his Name.

Q. *But what do the Fooliſh at ſuch a time?*

A. Go on ſtill without Repentance, and are puniſhed, *v.* 3.

Q. *To*

Q. *To make Children prove vertuous Old Men, what ſhall we do?*

A. Inſtruct them therein in their Youth, *v.* 6.

Q. *Why is borrowing grievous?*

A. Becauſe the Borrower is Servant to the Lender, *v.* 7.

Q. *Who kindles Strife?*

A. The Scorner.

Q. *How muſt we quench it?*

A. By caſting out the Scorner, *v.* 10.

Q. *Whoſe Familiarity ought Princes to uſe?*

A. Such as are pure of Heart, *v.* 11.

Q. *What will the Lord do to thoſe that Rob the Poor?*

A. Spoil the Soul of them, as they ſpoiled theirs, *v.* 22. 23.

Q. *With whom is it dangerous to converſe?*

A. With the angry and furious Man, *v.* 24.

The Doctrine of the 23*d. Chapter.*

Queſt. *AT the Table of a Ruler, what muſt we remember?*

A. Sobriety, *v.* 1, 2, 3.

Q. *What is Correction to a Child?*

A. Deliverance from Deſtruction, *v.* 14.

Q. *Is Envy forbidden?*

A. Yea, againſt Sinners.

Q. *How?*

A. Not to vex our ſelves at their Proſperity, nor grieve in that we are not like them, *v.* 17.

Q. *Why?*

A. Becauſe they ſhall be cut down like Graſs, and wither; but our hope ſhall continue, *Pſal.* 37. 1.

Q. *Why muſt we not keep company with Drunkards and Gluttons?*

A. Becauſe their Lives are odious, and their End Poverty, *v.* 21.

Q. *What*

Q. *What part of our Body muſt we dedicate to wiſdom?*

A. Our Hearts, *v.* 26.

Q. *Why is a whore compared to a deep ditch?*

A. Becauſe ſhe devoureth the Souls of many, *v.* 27.

Q. *To whom is woe, ſorrow, wounds, and redneſs of eyes?*

A. To them that tarry long at the Wine, *v.* 30.

Q. *VVhat other inconveniencies follow Drunkenneſs?*

A. Though it be pleaſant at the firſt, it biteth like a Serpent in the end; it kindleth luſt, and makes a man ſenſeleſs of wrongs, *v.* 32, 33, 34.

The Doctrine of the 24th *Chapter.*

Queſt. HOw *is war is be enterprized?*

A. Adviſedly, and with counſel, *v.* 6.

Q. *VVhen is mans courage tried?*

A. In the day of Adverſity, *v.* 10.

Q. *VVhat muſt we do when we ſee the Innocent oppreſſed?*

A. Deliver them.

Q. *But if we do not, are we excuſed to ſay we know not?*

A. No, for God, who ſearcheth the hearts, ſees the contrary, *v.* 11, 12.

Q. *VVhat danger is he in, that rejoyceth at another mans fall?*

A. To turn the wrath of God from the other upon himſelf, *v.* 17, 18.

Q. *VVho is to be abhorred of the whole world?*

A. He that ſaith to the wicked, thou art righteous, *v.* 24.

Q. *VVho is to be reverenced of the whole world?*

A. He that boldly rebuketh the wicked, *v.* 25.

Q. *In what State is the Field of the Slothful?*

A. Overgrown with Thorns and Nettles, *v.* 31.

Q. *VVhat*

Q. *What Inſtruction receive we thereby?*

A. To beware of the like ſin.

Q. *What are the words of the Slothful?*

A. Yet a little Sleep, a little folding of the Arms; or, there is a Lion without, *&c.* that ſo he may ſtill cheriſh his lazy Humor, *v.* 33.

The Doctrine of the 25th *Chapter.*

Queſt. *When is a Prieſt a meet Veſſel for the Lord's uſe?*

A. When he is purged from Vice, and the Corruptions of lewd Counſellors, *v.* 5.

Q. *What are words ſpoken in a fit place compared unto?*

A. Apples of Gold ſet in Pictures of Silver, *v.* 1.

Q. *What is a Faithful Meſſenger to him that ſent him?*

A. As Cold in extremity of Heat, *v.* 13.

Q. *To what may we liken him that boaſteth of falſe Liberality?*

A. To Clouds and Wind without Rain, making a great Shew without any Performance, *v.* 14.

Q. *How muſt we taſt the Pleaſures of this World?*

A. As we would Honey, moderately, leſt we ſurfeit, *v.* 16.

Q. *What is he like unto, that beareth falſe witneſs againſt his Neighbour?*

A. A Hammer, a Sword, or the ſharp Arrow.

Q. *Why?*

A. Becauſe his words bruiſe and wound, *v.* 18.

Q. *What is the unfaithful like unto in the time of trouble?*

A. A broken Tooth, or a ſliding Foot, *v.* 19.

Q. *To take a Mans Garment from him in the Winter, what is it like unto?*

A. Vinegar poured upon Allom, becauſe as the Vinegar

Vinegar diſſolveth the Allom, ſo doth ſuch Cruelty undo the Needy, *v.* 20.

Q. *Muſt we hate him that hateth us?*

A. No, but give him Bread if he be hungry; and Drink if he be thirſty: and ſo by noting our Courteſie, his own conſcience ſhall reclaim him, *v.* 21. 22.

Q. *What is he like that cannot bridle his own Nature?*

A. A City without Walls, ſubject to any danger, *v.* 28.

The Doctrine of the 26th *Chapter.*

Queſt. IS *Honour unmeet for a Fool?*

A. Yea, as unconvenient as Snow in Harveſt, *v.* 1.

Q. *Need we to fear the Curſe that is Cauſeleſs?*

A. No more than the Sparrow doth the Fowler, when ſhe is in her flight, *v.* 1.

Q. *To whom belongs a Spur or whip?*

A. To the Horſe.

Q. *To whom the Rod?*

A. To the Fool, *v.* 3.

Q. *What is it to give Honour to a Fool?*

A. Even the ſame as to hide a Pearl among a heap of Stones, *v.* 8.

Q. *Of whom is there leſs hope than of a Fool?*

A. Of him that is Wiſe in his own conceit, *v.* 12.

Q. *What is it to meddle in a Braul?*

A. As much as to take a curſt Dog by the Ears, *v.* 17.

Q. *What doth the deceitful Man in his Rage?*

A. Miſchief, and ſaith, It is a Jeſt; like him that is mad, throwing Firebrands abroad; and muſt be born withal, becauſe he is mad, *v.* 18. 19.

The Doctrine of the 27 Chapter.

Queſt. OF *whom muſt we be praiſed?*

A. Not of our ſelves, but of others, *verſe* 2.

Q. *What is anger?*

A. Cruel.

Q. *What is Envy?*

A Not to be ſtood againſt, *v.* 4.

Q. *Why may we not boaſt of to morrow?*

A. Becauſe we know not what the Succeſs of the day will be, *v.* 1.

Q. *What are the wounds of a Lover?*

A. Faithful.

Q. *What are the kiſſes of an Enemy?*

A. Dangerous.

Q. *Who deſpiſeth delicate Meats?*

A. He that is full.

Q. *Who thinketh bitter things ſweet?*

A. The hungry Soul, *v.* 7.

Q. *Is the hearty Counſel of a Friend pleaſant?*

A. Yes, as an Ointment of perfume, ſo doth it rejoyce the heart, *v.* 9.

Q. *In time of Extremity, what muſt we cleave to?*

A. Rather a Neighbour near hand, than a Brother far off, *v.* 10.

Q. *Can a contentious woman be concealed?*

A. No more than the wind, *v.* 16.

Q. *Ought not he that attendeth to be recompenced?*

A. Yes, as he that keepeth the Fig-tree ſhall eat the Fruit thereof.

Q. *May the Eye of Man be ſatisfied?*

A. No more than the Grave, which is never full.

Q. *May a Fool be ſeparated from his folly?*

A. No, not if you bray him in a Mortar with a Peſtle, *v.* 22.

Q. *What*

Q. *What is the duty of a Paſtor?*

A. To know the eſtate of his Flock, and to be watchful over them, *v.* 23.

The Doctrine of the 28th. *Chapter.*

Q. *What is the terrour of a guilty Conſcience?*

A. To fly though no man purſue.

Q. *What is the ſecurity of Innocency?*

A. To be confident as a Lion, *v.* 1.

Q. *What cauſes the change of many Princes?*

A. The tranſgreſſion of the Land, *v.* 2.

Q. *For whom doth the Uſurer gather his wealth?*

A. Not for himſelf, but for ſome other that will uſe it better.

Q. *Who ſhall obtain Mercy?*

A. He that confeſſeth his ſins.

Q. *Who not?*

A. He that hideth his offences, *v.* 13.

Q. *Is it good to ſet a wicked Ruler over the People?*

A. No, for he will behave himſelf like a roaring Lion, or hungry Bear, *v.* 15.

Q. *Shall goods ill gotten proſper?*

A. No, they ſhall vaniſh, *v.* 20. and *ch.* 20. 21.

Q. *Shall a man that rebuketh, find favour with the wicked?*

A. Yes, in the end, more than he that flatters him, *v.* 23.

Q. *What is he that robbeth Father or Mother?*

A. Beſide a Thief, a Deſtroyer, *v.* 24.

The Doctrine of the 29th. *Chapter.*

Q. *What is it to ſtand againſt correction*

A. Obſtinacy, a diſeaſe incurable, *v.* 9.

Q. *What comes by the authority of the righteous?*

A. Joy and Comfort.

Q. *What*

Q. *What when the wicked rule?*
A. Sorrow and ſighing, *v.* 2.
Q. *How is a Kingdom preſerved?*
A. When the Magiſtrates are juſt.
Q. *How is it brought to ruine?*
A. When the Magiſtrates take bribes, *v.* 4.
Q. *What is the end of flattery?*
A. Deceit, *v.* 5.
Q. *How is the fool known?*
A. By his laviſh ſpeech, he poureth forth his mind at once.
Q. *How is a wiſe man known?*
A. By his taciturnity; he will not ſpeak but upon occaſion, *v.* 11.
Q. *How doth wickedneſs?*
A. With the number of them that commit wickedneſs, *v.* 16.
Q. *What doth too much lenity?*
A. Make a Servant preſume to be a Son, *v.* 21.

The Doctrine of the 30. *Chapter.*

Q. *WHat is the danger that poverty may fall into?*
A. Theft.
Q. *What is the danger that wealth may fall into?*
A. Forgetfulneſs of God.
Q. *What kind of life muſt we pray for?*
A. A competency, neither too much nor too little, *v.* 8. 9.
Q. *What kind of People are thoſe, whoſe Teeth are Swords, and whoſe Jaws are Knives to eat up the Poor?*
A. Uſurers and Extortioners, *v.* 14.
Q. *Which be the four things that are never ſatisfied?*
A. The Grave, the barren Womb, the Earth for water, and the Fire for Fuel, *v.* 16.
Q. *What are the three things that are hid, and the fourth that cannot be known?*

A. The

A. The way of an Eagle in the air, the path of a Serpent over a Rock, the courſe of a Ship in the Sea, and the haunt of a Man with a Maid, *v.* 19.

Q. *What are the four things that commonly abuſe the eſtate whereunto they be called?*

A. A Servant put in authority, a Fool at a Banquet, a hateful Woman Married, and a Hand-maid the Heir to her Miſtreſs, *v.* 23.

Q. *Which are the four ſmall Creatures that give checks to men for wiſdom?*

A. The Piſmire that prepareth meat in Summer againſt Winter; the Coney that builds her Houſe in the Rock; the Graſs-hopper that obſerveth order, yet hath no Ruler, and the Spider that takes hold in Kings Palaces, *v.* 25, 26, 27, 28.

The Doctrine of the 31th *Chapter.*

Queſt. *WHat learn you in this Chapter.*

A. To be chaſte and temperate.

Q. *Chaſte, as how?*

A. In theſe words, give not thy ſtrength to women.

Q. *Temperate, as how?*

A. To refrain from drinking of Wine, *v.* 4.

Q. *What learn you elſe?*

A. How to know a vertuous woman.

Q. *How is a vertuous woman known?*

A. By her painfulneſs; ſhe ſeeketh Wooll and Flax, and labours chearfully, *v.* 13. By her watchfulneſs; ſhe will riſe while it is yet night, *v.* 15. By her providence; with the Fruit of her hands ſhe planteth a Vineyard, *v.* 16. By her charity, ſhe ſtretcheth out her hand to the poor, *v.* 20. And by her Faith, in the latter day ſhe ſhall rejoyce, *&c. v.* 25.

ECCLESIASTES,

OR THE

PREACHER.

Queſt. *WHo wrote this Book?*

A. Solomon.

Q. *Why is it called by the name of Preacher?*

A. Becauſe *Solomon*, by way of exhortation, labours to inſtruct all men how to hate the vanities of the world, and to affect nothing but heavenly Bleſſedneſs.

The Doctrine of the 1ſt *Chapter.*

Queſt. *WHat are the pleaſures of this life?*

A. Vanity of Vanity, *v.* 2.

Q. *Is there any thing under Heaven that a man may ſay hath not been before?*

A. Nothing, *v.* 10.

Q. *Is wiſdom likewiſe vain?*

A. Yes, and vexation of ſpirit, *v.* 17.

The Doctrine of the 2d *Chapter.*

Queſt. *WHerein then conſiſteth happineſs, in mirth and joy?*

A. No, *v.* 1.

Q. *In banquetting?*

A. No, *v.* 3.

Q. *In ſumptuous buildings?*

A. No, *v.* 4.

Q. *In Gold and Silver?*

A. No,

A. No, *v.* 8.

Q. What is the reason?

A. Because they are all transitory, and leave behind them Vexation of Spirit, *v.* 11.

Q. Wherein is the Fool and wise man alike?

A. In Death, *v.* 16.

Q. What are the days of Man?

A. Travel and Sorrow, *v.* 23.

The Doctrine of the 3d. Chapter.

Quest. WHat is here set down?

A. The Mutability of Time.

Q. What learn we by that?

A. First, That nothing in this world is permanent. Secondly, Not to be grieved if we have not all things at once, nor enjoy them so long as we would, from *v.* 1. to 8.

Q. Why can we have nothing but painful Travel?

A. Because thereby the Lord doth humble us, *ver.* 10.

Q. Are the conditions of Men and Beasts alike?

A. Yes, touching the Death of their Bodies, *ver.* 19.

Q. How do they differ?

A. The one is partaker of Reason, the other is governed by Sense; the one perisheth Body and Soul, the other liveth eternally.

Q. How both in Body and Soul?

A. After the Resurrection of the Flesh.

The Doctrine of the 4th. Chapter.

Quest. HOw doth he further prove Vexation of Spirit?

A. In that the Innocent are still oppressed, and no Man comforteth them, *v.* 1.

Q. How is the Poor Man preferred before the King?

A. By wisdom, v. 13.

Q. *What is the bond of friendship?*

A. Society.

Q. *What is the benefit of Society?*

A. Mutual comfort and help, one man of another, v. 10, 11, 12.

The Doctrine of the 5th *Chapter*

Quest. IN *speaking to God, what must we avoid?*

A. Temerity, and multitude of words.

Q. *Who doth see the oppression of the poor?*

A. The Lord.

Q. *Who shall redress them?*

A. He that sees them, v. 8.

Q. *What learn we by this?*

A. Not to be astonished at the malice of the world, since our revenger lives.

Q. *How is the desire of the Covetous?*

A. Insatiable, v. 10.

Q. *For what is the night appointed?*

A. For rest to all Creatures.

Q. *How rests the covetous man?*

A. Unquietly.

Q. *How rests the labourer?*

A. His sleep is sweet unto him, v. 11.

The Doctrine of the 6th *Chapter.*

Quest. HOw *is the rich man miserable?*

A. In that God hath given him much treasure and wealth, and he wanteth the power to enjoy it, v. 2.

Q. *How cometh that to pass?*

A. Either by parsimony, loss, or sudden death.

The

The Doctrine of the 7th Chapter.

Queſt. WHy *is the day of Death better than the day of Birth?*

A. Becauſe our Birth is the entrance to Sorrow and Affliction, and our Death the gate to Joy and Happineſs, *v.* 1.

Q. *Why is it better to go into the houſe of mourning, than into the houſe of laughter?*

A. Becauſe in the houſe of mourning we ſhall behold the judgment of God, and thereby learn to amend our Lives, *v.* 2.

Q. *Why is it better to hear the Rebuke of a wiſe man, than the Song of a fool?*

A. Becauſe the one is Inſtruction, the other Loſs of time.

Q. *What is the perverſeneſs of the world?*

A. That the Juſt ſometimes periſh. and the wicked man continueth long in his Malice, *v.* 17.

Q. *When we are admoniſhed to leave wickedneſs, what muſt we do?*

A. Come at the firſt call.

The Doctrine of the 8th Chapter.

Queſt. WHom *doth a Tyrant hurt?*

A. Himſelf as well as others, *v.* 9.

Q. *Doth God puniſh Sinners?*

A. Yes.

Q. *Wherefore?*

A. For their Tryal, and to their greater Comfort, *v.* 12, 13, 14.

The Doctrine of the 9 Chapter.

Quest. *Doth Prosperity and Adversity teach us, whom God loveth, and whom he hateth?*

A. No.

Q. *Why?*

A. Because they happen indifferently both to the Righteous, and Unrighteous, *v.* 2.

Q. *What is the Difference then?*

A. The Righteous are assured of Gods Favour by Faith, so are not the other.

Q. *What is the Opinion of Epicures?*

A. They had rather to be abject and live, than honorable and die; which is meant by the live Dog, and dead Lion, *v.* 4.

Q. *Why are they of that Opinion?*

A. Because after this Life they thought there was no other Being.

Q. *How doth the world deceive her Favourites?*

A. By making them think they are blessed of God, when they have wealth and good Success in this Life.

Q. *Are not these the Blessings of God?*

A. Yes, to them that use them to his Glory, and the benefit of the Poor; otherwise not.

The Doctrine of the 10. *Chapter.*

Quest. *How are the deeds of the wise?*

A. Discreet.

Q. *How are the Deeds of a Fool?*

A. Rash and absurd, *v.* 4.

Q. *What Vanity doth* Solomon *else note in this Chapter?*

A. That the worthy are displaced, and the Unworthy advanced, *v.* 6, 7. That the Land is miserable,

ſerable, whoſe Prince wanteth wiſdom, and whoſe Nobles are given to their own Luſt and Pleaſure, *ver.* 16.

Q. *What Treaſon doth God condemn in a Subject againſt his Prince?*

A. Not only Treaſon in Act, but Treaſon in Thought, *v.* 20.

The Doctrine of the 11*th. Chapter*

Queſt. TO *whom muſt the Rich be liberal?*

A. To the Poor.

Q. *When?*

A. In this Life; becauſe after Death there is no further Power.

Q. *How muſt they be liberal?*

A. In diſperſing their Alms to many.

Q. *By what example are we taught to be Charitable?*

A. By the Cloud that poureth Rain; by the Sea that caſteth up her increaſe; by the Earth that yieldeth variety of Fruits; by the Sun that caſteth out his Beams from Eaſt and Weſt: All which are not thus ſerviceable and gracious for themſelves, but for the Benefit of others.

Q. *How ſhall the Charitable Man be rewarded?*

A. With Plenty on Earth, and Treaſure in Heaven.

Q. *If Vanity be forbidden, why doth* Solomon *in the* 9*th. Verſe of this chapter counſel us to follow the Luſts of our own heart?*

A. He doth it in Deriſion (as if he ſhould ſay) Go to, you Worldlings, glut your ſelves with all manner of vanity: but remember one day you ſhall come to Judgment for all, *v.* 9.

The Doctrine of the 12th *Chapter.*

Queſt. TO *whom muſt we dedicate our Youth?*
A. To the Lord.

Q. Why?

A. Becauſe in Age we ſhall be more unapt, *v.* 1.

Q. How ſhall we be more unapt?

A. By reaſon of the weakneſs of the Body, which is ſet down in the 3, 4, 5, 6, and 7*th. Verſes.*

Q. Whither returneth the Soul in death?

A. To him that gave it, *v.* 7.

THE SONG OF SOLOMON.

Chapter 1.

Queſt. WHat *is contained in the Song of* Solomon?

A. A lively Deſcription of the mutual love between Chriſt and his Church, under the Name of Bride and Bridegroom.

Q. What is underſtood by the Church?

A. Every faithful Soul.

Q. To what doth the Faithful Soul compare her Bridegroom Chriſt Jeſus, in his Firſt Chapter?

A. To the Savour of a ſweet Oyntment, becauſe of his gracious Benefits towards his, *ver.* 2. To the Chariots

Chariots of *Pharaoh*, becauſe of his power and ſtrength, *v.* 9. To a bundle of Myrrh, becauſe of his Holineſs, *v.* 13. To the Grapes of *Engedi*, for his ſaving Health, *v.* 14.

Q. *Can the Soul approach near unto Chriſt upon her own accord?*

A. No, except ſhe be drawn; that is, inticed by his Holy Spirit, *v.* 3.

The Doctrine of the 2d *Chapter.*

Queſt. *WHere doth the Church deſire to reſt?*

A. Under the ſhadow of Chriſt, comparing him to a Tree, *v.* 3.

Q. *To what doth Chriſt compare his Church?*

A. To a Roſe and Lilly among Thorns.

Q. *Why?*

A. Firſt, for her beauty and pleaſure. Secondly, for her excellency above all other things, in that all other things, in reſpect of her, are but Thorns, *v.* 2.

Q. *How doth ſhe figure the coming of Chriſt?*

A. Under the name of a Roe, or young Hart, looking through the grates of a window.

Q. *What is underſtood by that?*

A. The Divinity of Chriſt, ſhining thorow his Humanity, *v.* 9.

Q. *Cannot he then be perfectly known in this Life?*

A. No, no more than he that ſtands behind a grate can be wholly or perfectly ſeen to our bodily eyes.

Q. *What did Chriſt after he came?*

A. Called to his beloved the Church, *v.* 10.

Q. *Did ſhe appear at his calling?*

A. No, ſhe hid her ſelf in the holes of the Rocks, *v.* 14.

Q. *Why did ſhe ſo?*

A. Becauſe of her ſins.

Q. *How did he comfort her?*

A. By telling her the winter was paſt; that is, Sin was killed; and the chearful Spring appeared; that is, Grace and Salvation was come, *v* 11, 12.

Q. *What is the Church compared unto?*

A. A Dove.

Q. *Why?*

A. Becauſe of her meekneſs, *v.* 14.

Q. *What are the enemies of the Church compared unto?*

A. To Foxes.

Q. *Why?*

A. Becauſe of their malice and craft, *v.* 15.

The Doctrine of the 3d *Chapter.*

Queſt. WHat *is the deſire of the Church?*

A. To be joined inſeparably with Chriſt, *v.* 4.

Q. *How doth ſhe think to ſatisfy her deſire?*

A. By ſeeking after him.

Q. *When?*

A. At all times, and in all places; but eſpecially in the time of trouble and perſecution, *v.* 11.

Q. *Will he hear her?*

A. Yes, and deliver her, making her riſe out of the wilderneſs of affliction, like a pillar of Smoak perfumed with Myrrh and Incenſe.

Q. *How is that?*

A. Triumpantly.

Q. *What will he then do?*

A. Shew her his place of reſt, the guard ſet to attend it, and his Crown of Glory, *v.* 7, 11.

Q. *What be thoſe?*

A. Firſt, quiet of Conſcience. Secondly, protection of Angels. Thirdly, eternal Happineſs.

Q. *What*

The Doctrine of the 4th. Chapter.

Queſt. WHat doth Chriſt in this Chapter?

Anſw. Set forth the Beauty of his Spouſe.

Q. *How?*

A. By comparing her to divers precious and pleaſant things.

Q. *To what doth he compare her Eyes?*

A. To a pair of Doves Eyes, *v.* 1.

Q. *To what her Hair?*

A. To a Flock of Goats looking down *Gilead*, *ver.* 1.

Q. *To what her Teeth?*

A. To a Flock of Sheep new waſht, *v.* 2.

Q. *To what her Lips?*

A. To a Thread of Scarlet, or the Dropping of the Honey-comb, *v.* 3. 11.

Q. *To what her Neck?*

A. To the Tower of *David*, *v.* 4.

Q. *To what her Breaſts?*

A. To two young *Roes*, feeding amongſt Lillies, *ver.* 5.

Q. *To what her Love?*

A. To the Pleaſure of wine, or the Savour of ſweet Spices, *v.* 10.

Q. *To what her whole Body?*

A. To a Garden planted with *Pomegranats*, *Spikenard*, *Calamus*, *Cinnamon*, *Myrrh*, *Aloes*, and other chief Spices, *v.* 12, 13, 14.

Q. *The Church, or the Soul of the Faithful, being compared to a Garden, what doth ſhe?*

A. Call upon her Bridegroom (*Chriſt Jeſus*) to be unto her a Fountain of living waters, and to breathe upon her with the Breath of his Holy Spirit, that ſhe may fructifie.

Q. *In what?*

A. In Love, and true Obedience.

Q. *Why is the Church of Christ compared unto these Earthly Perfections?*

A. Because of our weak Capacity, that by these visible Beauties we may in some measure apprehend the invisible Glory of Christ and his Elect.

The Doctrine of the 5th *Chapter.*

Quest. *WHat doth Christ in this fifth Chapter?*

A. Call the faithful to a Banquet of Spices, Honey, Milk and Wine.

Q. *What is signified thereby?*

A. His bounty, in heaping his Graces upon the Faithful, *v.* 1.

Q. *Are we ready to come when he calls?*

A. No, Sleep, that is, the Cares of this world, detain us, *v.* 2.

Q. *Doth he then straight forsake us?*

A. No, he stands without, calling still till his Locks be wet with the Dew of the Night.

Q. *What understand you by that?*

A. The long Patience of the Lord towards Sinners, *v.* 2.

Q. *But if we abuse this Patience, what shall befall us?*

A. We shall seek the Lord, and he will not be found, *v.* 6.

Q. *In his absence what Success have we?*

A. We fall into the Hands of Cruel watchmen.

Q. *What be they?*

A. False Teachers.

Q. *How do they handle us?*

A. Wound our Consciences with their Traditions, *v.* 7.

Q. *What Marks doth the Church deliver of Christ, to find him out?*

A. She

A. She ſaith, his head is of Gold, *v.* 11. His eyes are like Doves eyes, *v.* 12. His cheeks are as beds of Spices, and ſweet Flowers, *v.* 13. His lips like Lillies dropping with Myrrh, *v.* 13. His hands as rings of Gold, ſet with the *Chriſolite*, *v.* 14. His belly as Ivory covered with *Saphires*, *v.* 14. His legs as pillars of Marble ſet upon ſockets of Gold, *v.* 15. His countenance as *Lebanon*, *v.* 15. His mouth as ſweet things, *v.* 16.

Q. *What is ſignified by theſe Compariſons?*

A. The infinite Gifts and Graces, which the preſence of Chriſt brings to the Faithful.

The Doctrine of the 6th *Chapter.*

Queſt. *HOw is the Church aſſured of the Love of Chriſt?*

A. By his words.

Q. *What are they?*

A. I am my Beloved's, and my Beloved is mine, *v.* 3.

Q. *How many Churches be there?*

A. But one true Church, as there is but one Chriſt the Head thereof.

Q. *How ought that Church to be affected?*

A. Chaſtly, and without Pollution.

Q. *How is her aſpects?*

A. Freſh as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners, *v.* 10.

The Doctrine of the 7th *Chapter.*

Queſt. *HOw many are the ſpecial vertues of the Church?*

A. Faith, charity, and good works.

Q. *How are they expreſs'd unto us?*

A. By the Similitude of the Palm-tree, *v.* 7.

Q. *What*

Q. *What are the properties of the Palm-tree?*

A. The Leaves are always green, and the Fruit continual.

Q. *Apply it?*

A. As the Tree is always green, and full of Fruit, so ought our Faith to be flouriſhing, and our good Deeds without ceaſing.

The Doctrine of the 8th *Chapter.*

Queſt. OF *whom will the Church be taught?*

A. Of Chriſt alone, *v.* 2.

Q. *By whom is ſhe upheld?*

A. By the ſtrength of his Hands, *v.* 3.

Q. *In what ſort doth ſhe deſire Chriſt to manifeſt his love towards her?*

A. By ſetting her as a Seal upon his Heart, and a Signet upon his Arm, *v.* 6.

Q. *What is his Love?*

A. A burning Zeal, not to be quench't, *v.* 7.

Q. *How is his Jealouſy?*

A. Cruel, like the Grave, *v.* 6.

Q. *Where is the dwelling of Chriſt?*

A. In his Church.

Q. *How muſt it be fortified with his preſence?*

A. With a wall, and a door.

Q. *What is underſtood by theſe two things?*

A. Fidelity and Conſtancy.

THE PROPHESIE OF *ISAIAH.*

Queſt. HOw was Iſaiah *deſcended?*
A. From the lineage of Kings.
Q. Who was his Father?
A. Amoz, Brother to *Azariah*, King of *Judah?*
Q. How long did he propheſy?
A. Threeſcore and four years, from the time of *Uzziah*, to the Reign of *Manaſſeh.*
Q. Who put him to death?
A. Manaſſeh.
Q. Upon how many points doth the Doctrine of the Prophets conſiſt?
A. Upon three.
Q. Which be they?
A. Inſtruction, reprehenſion, and conſolation.
Q. Inſtruction how?
A. To teach them to know their ſins.
Q. Reprehenſion, how?
A. To rebuke them for ſin.
Q. Conſolation, how?
A. To comfort them upon their repentance.

The Doctrine of the 1. *Chapter.*

Queſt. WHat *was the firſt ſin* Iſaiah *reproved?*
A. The ingratitude of the *Iſraelites.*

Q. Wherein

Q. *Wherein ſtood their ingratitude?*

A. In forſaking their God that had nurſed and brought them up.

Q. *How did he ſhew them their ingratitude?*

A. By the example of brute beaſts; the ox, and the aſs know their maſter's crib, but *Iſrael* forgets his God, *v.* 3.

Q. *What was the ſecond ſin* Iſaiah *reproved?*

A. Obſtinacy or ſtubbornneſs of heart.

Q. *How were the* Iſraelites *obſtinate?*

A. In that being plagued, they continued ſtill in their wickedneſs, *v.* 5.

Q. *What is threatned to ſuch kind of people?*

A. Deſolation to their land, and deſtruction to themſelves, *v.* 7, 8.

Q. *What was the third ſin* Iſaiah *reproved?*

A. Hypocriſie.

Q. *Wherein were they hypocrites?*

A. In thinking to pleaſe God with their multitude of ſacrifices, notwithſtanding they had neither faith, nor repentance.

Q. *To pray then, or to do any other ſervice to God without faith and repentance, how is that accepted?*

A. The Lord turns away his face, hates it, and thinks it abominable, *v.* 13, 14, 15.

Q. *But if we come with a pure heart, how will he deal with us?*

A. Though our ſins were as red as crimſon, he will make them as white as ſnow, *v.* 18.

Q. *What was the fourth ſin* Iſaiah *reproved?*

A. Extortion, their hands are full of blood, their Princes maintained thieves, and delighted in bribes; nor was the widow or fatherleſs regarded.

Q. *How did God account of them for theſe offences?*

A. As his enemies, *v.* 24.

Q. *How*

Q. *How did he threaten to punish them?*

A. By pouring out his vengeance upon them.

Q. *After what manner?*

A. In burning out the droſs of their wickedneſs by the fire of affliction, *v.* 25.

The Doctrine of the 2, 3, 4, *Chapter.*

Queſt. *IN all the threatnings which God pronounceth againſt the world for ſin, what is ſtill remembred?*

A. The Mercy of his covenant, that his Church ſhould ſtill be preſerved and planted.

Q. *Where?*

A. In *Jeruſalem* firſt, and after through the whole world, *v.* 2.

Q. *What learn you by that?*

A. That the Gentile as well as the *Jew* ſhall be made partaker of the reconciliation between God and man, by the coming of Jeſus Chriſt.

Q. *What was the fifth ſin* Iſaiah *reproved?*

A. Haughtineſs of mind.

Q. *How was it puniſhed?*

A. By being brought low, *ch.* 2. 12.

Q. *What was the ſixth ſin* Iſaiah *reproved?*

A. Mens confidence in their riches.

Q. *How was it puniſhed?*

A. They were made poor, *ch.* 2. 19.

Q. *Where reſts the ſpoil of the poor?*

A. In the hands of the covetous, *ch.* 3. 14.

Q. *What was the ſeventh ſin* Iſaiah *reproved?*

A. The pride of women.

Q. *Wherein did their pride conſiſt?*

A. In their looks, their gate, and in clothing.

Q. *How was their looks?*

A. Haughty.

Q. *How was their gate?*

A. Min-

A. Mincing, and they made a tinkling with their feet, *ch.* 3. 16.

Q. *How was their attire?*

A. Too coſtly and effeminate, uſing perfumes, bracelets, ear-rings, curlings, and ſuch like, more than was needful.

Q. *How did God puniſh them?*

A. He turned their ſweet odour into ſtink, their neat array into ſackcloth and rags, their pride of hair into baldneſs, and their beauty into burning. *ch.* 3. 24.

Q. *Doth God hold the Husbands of ſuch women excuſed?*

A. No, he lets them fall by the ſword, takes away the Wiſe and the ſtrong from among them, and ſets fools and effeminate perſons to rule the Land, *ch.* 3. 25.

The Doctrine of the 5, *to the* 7 *Chapter.*

Queſt. WHat doth Iſaiah *compare the houſe of* Iſrael *unto?*

A. To a Vineyard.

Q. *Who planted it?*

A. God.

Q. *With what?*

A. With the beſt plants.

Q. *What fruit brought it forth?*

A. Wild Grapes.

Q. *What did the Lord to it then?*

A. He pulled down the hedge, and laid it waſte, *ch.* 5. 1, 2, 3.

Q. *Apply this to the preſent time?*

A. England may be ſaid to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long time cheriſhed and defended; but if he find we bring forth wild grapes, for good grapes, deeds of corruption, for deeds of ſanctity

city; he will ſuffer us to be trodden down, and deſtroyed.

Q. *Againſt how many ſorts of men doth* Iſaiah *pronounce a woe in this Chapter?*

A. Againſt five.

Q. *Which are the firſt?*

A. Extortioners, woe unto them that join houſe to houſe, and land to land, *ch.* 5. 8.

Q. *What are the ſecond?*

A. Drunkards, woe unto them that riſe early to drink wine, and to them that continue until night, *ch.* 5. 11.

Q. *Which are the third?*

A. Inticers to vanity, woe unto them that draw iniquity with cords of vanity, and ſin as with cart-ropes, *ch.* 5. 18.

Q. *Which are the fourth?*

A. Perverters of truth, woe be unto them that ſpeak good for evil, and evil for good; which put darkneſs for light, and light for darkneſs, *ch.* 5. 20.

Q. *Which are the fifth?*

A. Contemners of Government, woe unto them that are wiſe in their own conceit, *ch.* 5. 21.

Q *How ſhall it be with thoſe men?*

A. Their root ſhall be as rottenneſs, and their bud as duſt.

Q. *What elſe?*

A The Lord will make a ſign to a ſtrange Nation, that ſhall come ſuddenly upon them, and deſtroy them, *ch.* 5. 26.

The Doctrine of the 7th *to the* 30th *Chapter.*

Queſt. *Did* Iſaiah *propheſy of Chriſt?*

A. Yes.

Q. *How?*

A. That he ſhould be born of a Virgin, and be

be a ſtumbling-block to many of the *Jews*, *ch.* 7. 17.

Q. *What ſhall his name be?*

A. Immanuel.

Q. *What doth that ſignify?*

A. God with us, which name can agree with none but Chriſt, becauſe he was both God and man, *ch.* 7. 14.

Q. *Why did God ſend Chriſt the Meſſias?*

A. Firſt, in regard of his promiſe, *Gen.* 5. 15. Secondly, in regard of his zeal, *ch.* 9 7.

Q. *Whom did God make his inſtruments for puniſhing the* Iſraelites.

A. The *Aſſyrians* and *Egyptians*.

Q. *How did they uſe their authority?*

A. To their own glory.

Q. *What was their reward?*

A. He was to them a fire, and conſumed them, and to his repentant people a light to comfort them, *ch.* 10. 13. 17.

Q. *What was that light?*

A. Chriſt the perpetual peace-maker, *ch.* 11. 6, 7, 8.

Q. *Who was the fire that deſtroyed the* Aſſyrians?

A. The *Medes* and *Perſians*, ch. 13. 17.

Q. *How did God puniſh the* Iſraelites?

A. As his children, to chaſtiſe them, *ch.* 14. 1.

Q. *How the* Aſſyrians *and others?*

A. As his enemies, quite to deſtroy them, *ch.* 13. 9.

Q. *Againſt how many Kingdoms did* Iſaiah *propheſy?*

A. Againſt eight.

Q. *Which be they?*

A. The Kingdom of the *Egyptians*, ch. 19. The Kingdom of the *Chaldeans*, ch. 11. The Kingdom of *Tyre* and *Sidon*. The Kingdom of the

the *Assyrians*, *ch.* 10. 16. The Kingdom of the *Israelites*, *ch.* 22. The Kingdom of the *Arabians*, *ch.* 21. And the Kingdom of the Devil, *ch.* 27.

Q. *In which of these Kingdoms did God still reserve a small number to himself?*

A. In the Kingdom of the *Hebrews*.

Q. *Were the people soon instructed in the word of God?*

A. No, but with much ado and often repeating, precept upon precept, and line upon line, *ch.* 28. 13.

Q. *What was the reason?*

A. Their corruption of life, and slackness to all goodness, *ch.* 28. 7.

Q. *How were they corrupt in life?*

A. By professing God with their lips, and denying him in their hearts, *ch.* 29. 13.

Q. *What was the punishment assigned unto them for that?*

A. Their Prophets were blind, and could not direct; and they had their eyes shut up, that they could not see what was good for themselves.

Q. *What is the Doctrine we learn thereby?*

A. That the Preacher can neither teach, nor the hearer understand, except God open the mouth of the one, and prepare the heart of the other.

Q. *How doth God punish Sinners in this life?*

A. With the bread of adversity, and the water of affliction, *ch.* 30. 20.

Q. *But if they repent, how be they rewarded?*

A. With great plenty.

Q. *What is the punishment of the wicked after this life?*

A. The Torments of hell.

Q. *Is there any mention of Hell in the Book of* Isaiah?

A. Yes

A. Yes.

Q. *Where?*

A. In *ch.* 30. 33.

Q. *Repeat the description?*

A. Tophet is prepared of old even for the King, it is deep and large, the burning thereof is fire, and much wood, the breath of the Lord, like a River of Brimstone doth kindle it.

The Doctrine of the 31. *to* 45. *Chapter.*

Quest. WHen *we trust in the Lord how doth he defend us?*

A. As the Lion doth his prey, *ch.* 31. 4.

Q. *But if we forsake him, and seek help of others, what shall become of us?*

A. Both the helper and helped shall perish, *ch.* 34. 3.

Q. *What shall their habitation be made?*

A. A hole for Dragons, and a Court for Ostriches, *ch.* 34. 13.

Q. *What shall it yield?*

A. Thorns, Nettles, and Thistles.

Q. *But what shall be the habitation of such as depend upon Christ?*

A. Flourishing and full of joy, there shall neither Lion nor noysome Beast come near it, *ch.* 35. 9, 10. The weak shall be made strong, *ch.* 35. 4. The blind shall see, the deaf shall hear, *ch.* 35. 5. The lame shall leap, the dumb shall speak, *ch.* 35. 6.

Q. *Who doth* Isaiah *propheſie shall prepare the way of Christ?*

A. John Baptist, *ch.* 40.

Q. *Where should he proclaim his message?*

A. In the wilderness.

Q. *What should his direction be?*

A. To have lets removed, *ch.* 40. 4.

Q. *May*

Q. *May the essence of God be comprehended under any form?*

A. No more than waters can be held in a mans fist, Heaven measured with a span, the dust of the earth numbred, or the Mountains weighed, *ch.* 40. 12.

Q. *What is the Earth in his sight?*

A. As a little dust.

Q. *What are the Nations of the Earth?*

A. As a drop of water, or as grashoppers, *ch.* 40. 15. 22.

Q. *But what are they whom the Lord exalteth?*

A. As a threshing instrument, able to bruise Mountains to powder; or as a whirl-wind, to scatter Hills like chaff, *ch.* 41. 15, 16.

Q. *How doth* Isaiah *teach the people to abhor Idolatry?*

A. By describing unto them the power of God, and the weakness of Idols, *ch.* 41. 15, 16.

Q. *Declare the difference?*

A. God is a living essence:
Idols a dead metal.
God is without beginning;
Idols are made with mens hands.
God can do all things;
Idols nothing.
God knoweth all things;
Idols nothing.

Q. *What comfort have the faithful in distress?*

A. To think they have a God that is able, willing, and promiseth to deliver them, *ch.* 43.

The Doctrine of the 45, *to* 55. *Chapter.*

Quest. BY *whom did God promise deliverance to his people from the captivity of* Babylon.

A. By *Cyrus* King of *Persia.*

Q. *What was* Cyrus,

A. An

A. An heathen Prince.

Q. Did he not know God?

A. Yes, by a certain particular knowledge of his power, but did not worſhip him aright, *chap.* 45. 1, 4.

Q. How many years did Iſaiah *propheſie of this deliverance before it came to paſs?*

A. An hundred years.

Q. Why did God chuſe a Heathen Prince to deliver his People?

A. The more to expreſs his love and power; for the unlikelier the means was, the greater cauſe had the *Iſraelites* to glorifie him.

Q. Were not the Babylonians *Gods inſtruments for the puniſhing of his people?*

A. Yes.

Q. Why then is he ſo much offended with them for doing it?

A. Becauſe in executing his judgments they ſhewed no mercy, and waxed proud by his victory, *ch.* 47. 6, 7.

Q. What is the cauſe of Iſraels *Captivity?*

A. Their Tranſgreſſion.

Q. What is the cauſe of their deliverance?

A. The covenant of Gods Mercy, *ch.* 50. 1.

Q. Of what continuance is Gods Mercy?

A. For ever; the heavens ſhall vaniſh like ſmoak, and the earth wax old like a garment, but the ſalvation of the Lord ſhall not be aboliſhed, *ch.* 51. 6.

Q. Of what continuance are his Judgments?

A. But for a time; can the woman forget the child of her womb? If ſhe ſhould, yet the Lord ſhall not forget his, *ch.* 50. 49. and *ch.* 51. 22. and *ch.* 54. 8.

Q. To whom then muſt the afflicted fly?

A. To God.

Q. How will he eſtabliſh them?

A. In

A. In glory: their foundation ſhall be of precious ſtones, *ch.* 54. 11. In peace, they ſhall be far from oppreſſion, *ch.* 54. 14. In ſtrength, whoſoever ſhall gather himſelf againſt them, ſhall fall, *ch.* 54. 15.

The Doctrine of the 55th *to* 65th *Chapter.*

Queſt. *FOr what doth God offer thoſe bleſſings unto us?*

A. Neither for Gold, nor Silver; and freely, as the Prophet ſaith, Come, buy water, wine, and milk, without Silver, and without money, *ch.* 55. 1.

Q. *What is meant by water, wine, and milk?*

A. All things neceſſary to a ſpiritual life, as they are neceſſary to this corporal life.

Q. *What is the recompence God requireth?*

A. Obedience, to execute Juſtice, the benefit whereof returns unto man, *ch.* 56. 1.

Q. *How are our vertues acceptable?*

A. If they be without hypocriſy.

Q. *How do Hypocrites faſt?*

A. In puniſhing the body, and putting on ſackcloth, notwithſtanding that their hearts are full of malice, *ch.* 58. 4, 5.

Q. *How do the faithful faſt?*

A. In breaking the bonds of wickedneſs, in feeding the hungry, in viſiting the captive, and cloathing the naked, *ch.* 58. 6, 7.

Q. *What brings us to the knowledge of theſe things?*

A. The preaching of the word.

Q. *What kind of men muſt Preachers be?*

A. In voice, trumpets; in care, watchmen to cry aloud, and continually, *ch.* 58. 1. and *ch.* 62. 6.

The Doctrine of the 65 and 66 Chapters.

Queſt. BEcauſe the *Jews had ſuch Preachers amongſt them continually, and yet fell from the Lord, what was their puniſhment?*

A. They were rejected, *ch.* 65. 13.

Q. *Who were choſen in their ſtead?*

A. The Gentiles, *ch.* 65. 1.

Q. *What are they?*

A. All Nations but the *Jews.*

Q. *Doth his mercy extend to all?*

A. Yes, and his Majeſty beyond all.

Q. *How do you prove that?*

A. Becauſe when the *Jews* would have built him an Houſe, he forbad them, *ch.* 66. 1.

Q. *What was the reaſon?*

A. He filleth Heaven and Earth with his Glory? and therefore cannot be included in a Temple of ſtone.

JEREMIAH.

The Doctrine of Chap. 1, *to* 10.

Queſt. WHere was Jeremiah *born?*

A. In *Anathoth*, a City within three miles of *Jeruſalem.*

Q. *Whoſe Son was he?*

A. The Son of *Hilkiah.*

Q. *When began he to propheſy?*

A. In the thirteenth year of *Joſiah* King of *Judah.*

Q. *How long did he propheſy?*

A. Till the Captivity in *Babylon*, and ſomewhat after.

Q. *How*

Q. *How many years was that?*

A. About forty years.

Q. *When was he ſanctified to his Office?*

A. Even from his Mothers Womb, *ch.* 1. 5.

Q. *What did he after he was called?*

A. Proclaim the will of him that ſent him, without fear, *ch.* 1. 17.

Q. *What do we learn thereby?*

A. Miniſters muſt not intrude themſelves into the Church before they are called; and when they are called, they muſt fore-ſlow no time, nor be diſmayed for any danger.

Q. *What was the firſt ſin* Jeremiah *reproved?*

A. Idolatry.

Q. *In what words?*

A. My People have forſaken me the Fountain of living waters, to dig them Pits, yea, broken Pits that can hold no water, *ch.* 2. 13.

Q. *After this ſin, what is required of us?*

A. Repentance.

Q. *Upon Repentance, what is promiſed?*

A. Mercy, *ch.* 3. 12.

Q. *In their Repentance, what did they?*

A. Turn to the Lord.

Q. *How ought we to turn unto the Lord?*

A. With our whole Hearts.

Q. *If we do not ſo, what do we incur?*

A. His wrath for counterfeiting.

Q. *What is Gods wrath like?*

A. A conſuming fire, *ch.* 4. 4.

Q. *What is his Mercy like?*

A. The waters in *Shiloah.*

Q. *Wherein did God ſhew his Juſtice upon* Iſrael?

A. In delivering them into the Hands of their Enemies.

Q. *Wherein his Mercy?*

A. In ſaving ſome, (*for*, ſaith he, *I will not make a full end of you*) to continue his Church, *ch.* 5. 18.

Q. *Were the People ſo full of wickedneſs, that the Lord was ſo much incenſed againſt them?*

A. Yes, they did caſt out Malice and Cruelty, as a Fountain doth her waters, *ch.* 6. 7.

Q. *Was there no Eſtate clear?*

A. No, neither Prince, Prieſt, nor People.

Q. *What was their general ſin?*

A. Covetouſneſs, *ch.* 6. 13.

Q. *What was their particular ſin?*

A. The Princes did not execute Juſtice, *ch.* 5. 28. The Prieſts did flatter the People in their ſins, crying Peace, Peace, when there was no Peace, *ch.* 6. 14. The People were of uncircumciſed Ears, and took delight rather in vain things, than profitable Doctrine, *ch.* 6. 10.

Q. *All things conſidered they could not but ſee their own deſtruction?*

A. They did.

Q. *And how did they think to eſcape?*

A. By flying to the Temple, where God had promiſed for ever to be preſent.

Q. *How did God anſwer them?*

A. In theſe words; will you Steal, Murther, and commit Adultery, and ſwear falſly, and burn Incenſe to *Baal*, and think to be delivered by ſtanding before me in the Temple? No, I have required Obedience, and not Sacrifice, *ch.* 7. 9.

Q. *In what manner did* Jeremiah *propheſie their deſtruction?*

A. By the entrance of the Aſſyrians (a mighty Nation) into the Land.

Q. *Rehearſe the Prophets words?*

A. Lo, Houſe of *Iſrael*, I will bring a Nation upon thee from far; whoſe Quiver is a Sepulcher, and they ſhall eat thine Harveſt and thy Bread, they ſhall devour thy Sons and Daughters, they ſhall eat up thy Sheep, and thy Bullocks, they ſhall ſpoil thy Vines, and thy Fig-trees, and they ſhall deſtroy with

with the Sword thy fenced Cities, *ch.* 15. 16, 17.

Q. *Did they not repent?*

A. No, but provoked God's wrath by other ſins.

Q. *What were they?*

A. Lying, *ch.* 9. 3. Deceit, *ch.* 9. 4. and Diſſimulation, *ch.* 9. 8.

Q. *I am ſure, though they could not ſee their own danger, yet* Jeremiah *did (as all true Miniſters ſhould) relent at their hardneſs of heart?*

A. Yes, and wiſht his eyes were a fountain of Tears, *ch.* 9. 1.

Q. *How came that hardneſs of heart in them?*

A. They did glory in their Miſdeeds.

Q. *What ought a Man to glory in?*

A. Neither in wiſdom, ſtrength, nor riches, *ch.* 9. 23.

Q. *In what then?*

A. Let him that glorieth, glory in this, that he knoweth the will of the Lord; for he it is that ſheweth Mercy, Judgment, and Righteouſneſs on the Earth, *ch.* 9. 24.

The Doctrine of Chap. 10. *to* 21.

Queſt. *TO whom only belongeth Dominion?*

A. To the Lord, Mighty in Power, and King of Nations, *ch.* 10.

Q. *What were the* Iſraelites *then, in leaving him, to cleave to Idols?*

A. Sots and Fools, *ch.* 10. 8.

Q. *Why?*

A. Becauſe they left the Truth to embrace the works of Error.

Q. *What were the works of Error?*

A. Making of Images, *ch.* 10. 15.

Q. *Whence were they infected with this Infection?*

A. From the Heathen.

Q. *What other Errors had the Heathen?*

A. Divination by Stars, and South-saying.

Q. *Is it not lawful to fear the Conjunction of Stars and Planets?*

A. No.

Q. *Your reason?*

A. Because the Lord in these words hath forbidden it: *Be not afraid of the Signs of Heaven, though the Heathen be afraid of such*, ch. 10. 2.

Q. *As long as we abide in sin, will the Lord hear our Prayer?*

A. No, nor any that pray for us, *ch.* 11. 14.

Q. *How odious is sin?*

A. So odious, that the Land wherein Sinners live, shall mourn, the Herbs of the field wither, and the Beasts, and the Fowls of the air be consumed, *ch.* 12. 4.

Q. *By what Parable did* Jeremiah *prefigure the Destruction of the* Jews?

A. By the Parable of the Linnen Girdle, which he hid in the Rock, and after certain days coming to take it up, he found it was rotten, and fit for no use.

Q. *Rehearse the meaning?*

A. That as the Girdle cleaveth to the Loins, so had the Lord tied the House of *Israel* unto him; but since they had forsaken him, (like the Girdle) they should rot, and be cast off, as fit for no use, *ch.* 13. 10. 11.

Q. *How hard is it for an evil Man to do well?*

A. As hard as to change the Blackamoor's skin, or the Leopard's, *ch.* 13. 13.

Q. *Which are the four Plagues God usually punisheth withal?*

A. Pestilence, Famine, Sword, and Fire.

Q. *How did the wicked People reward them that tell them of their sins?*

A. With Curses, as the *Jews* did *Jeremiah*, ch. 15. 10.

Q. *But what doth the Lord for them?*

A. In

A. In time of his Vengeance favours them, and ſuffers the others to periſh.

Q. *Fell it out ſo with* Jeremiah?

A. Yes, for when the *Jews* were led away Captive, the Enemy gave *Jeremiah* choice to live in his Country, or to go whither he would, *ch.* 39. 11, 12.

Q. *With what Pen doth the Devil write Iniquity in the hearts of the Obſtinate?*

A. With an Iron Pen.

Q. *What is ſignified thereby?*

A. That Men accuſtomed to ſin, can hardly be reclaimed.

Q. *Will the Lord only be truſted in?*

A. Yes.

Q. *What is pronounced againſt them that make Fleſh their Arm; that is, depend upon Men, and forget God?*

A. A heavy Curſe, *ch.* 17. 5.

Q. *How many ways did* Jeremiah *ſuffer under the hands of the* Jews?

A. Three manner of ways; firſt, they curſt, and ſpake evil of him; then they took counſel againſt his Life, at laſt they ſmote him, and caſt him into Priſon, *ch.* 15. 10. and *ch.* 18. 11. and *ch.* 20. 10.

Q. *What may we learn by theſe his afflictions?*

A. That the true Miniſters of God ſhall always be ſubject to the like.

The Doctrine of Chap. 22, *to* 30.

Q. WHat were the works *commanded the* Jews?

A. To execute Juſtice, *ch.* 22. 3. to deliver the Oppreſſed, to favour the Stranger, to help the Fatherleſs and Widow, to do no Violence, nor ſhed Blood.

Q. *What were the works they followed?*

A. They builded Houſes with Bribes, and Chambers with Extortion; they uſed their Neighbours help, and paid him not his hire, *ch.* 22. 13.

Q. *What followed?*

A. Deſtruction without pitty, *ch.* 22. 11.

Q. *In what manner?*

A. They were led into Captivity, their King ſlain, and left unburied, *ch.* 22. 19.

Q. *Who miſled the King?*

A. The falſe Prophets.

Q. *What was their reward?*

A. Woe be unto them that ſcatter the Sheep of my Paſture, ſaith the Lord, *ch.* 23. 1.

Q. *How did* Jeremiah *propheſy a redreſs for this Inconvenience?*

A. By the coming of Chriſt, the true Paſtor.

Q. *In what words?*

A. Behold (ſaith the Lord) I will raiſe unto *David* a Righteous Branch, *&c.* In his days *Judah* ſhall be ſaved, and *Iſrael* dwell in ſafety, *ch.* 23. 5, 6.

Q. *Here was a Threatning, and a Promiſe, what is ſignified thereby?*

A. That as *Jeremiah* did, ſo the Miniſters of God, muſt always mix Comfort with their bitter Doctrine.

Q. *When they threaten, what is their Doctrine like?*

A. A Fire, or a Hammer that breaketh a Stone, *ch.* 23. 29.

Q. *But when they promiſe, what is it like?*

A. Comfortable waters, or precious Balm.

Q. *How long lived the* Iſraelites *in Bondage under the King of* Babel.

A. Seventy years, *ch.* 29. 10.

The Doctrine of Chap. 30. *to* 41.

Queſt. *After their denounced Servitude, how doth* Jeremiah *comfort the* Jews?

A. Firſt, with their return again to their own Country, *ch.* 30. 3. Secondly, with the deſtruction

of

their Enemies, *ch.* 30. 16. *Thirdly*, with Joy, Plenty and Peace, *ch.* 13. 12. 18.

Q. *What assurance doth* Jeremiah *give of Gods Promise?*

A. As sure as he is God of Heaven and Earth, and giveth the Sun to rule the Day, and the Moon the Night, *ch.* 33. 20.

Q. *How doth God oftentimes check the lewd Life of Christians?*

A. By their better Life, which are no Christians.

Q. *Your Proof?*

A. It may appear by the Example of the Sons of *Jonadab*, *ch.* 35. 8.

Q. *What did they?*

A. Their Father gave them a commandment, and it was kept the space of three hundred years.

Q. *What was the commandment?*

A. That none of that Stock or Family should drink wine.

Q. *Of what Descent were the Sons of* Jonadab?

A. No Israelites, though more Zealous in the Service of God, than they.

Q. *What infers this Example?*

A. That if they thought it a Disparagement to break the Vow made unto an Earthly Father, how much more shameful should it be for Christians to forget their Promise made to the Father of Heaven? They kept their Vow three hundred years, but Christians (I fear) break theirs every Hour.

Q. *You said before, that* Jeremiah *was in Prison:*

A. I did.

Q. *Who did imprison him?*

A. King *Jehoiakim* first, and then *Zedekiah*.

Q. *When he was in Prison, did he neglect his Office?*

A. No, for when he could not speak to the Jews, he sent to them.

Q. *Whom?*

A. Baruch.

Q. *With what?*

A. With a Book, containing all the Curſes of God againſt the Jews.

Q. *Who wrote it?*

A. *Baruch*, from the Mouth of *Jeremiah*, *ch.* 36. 4.

Q. *To whom did* Baruch *read it?*

A. To the Princes, who told the King of it.

Q. *Which King?*

A. Jehoiakim.

Q. *How did he accept it?*

A. He burnt it, *ch.* 36. 22.

Q. *What did* Jeremiah *then?*

A. He wrote another Book, *ch.* 36. 32.

Q. *What learn we by that?*

A. Though the wicked would quite deface the word, yet God will have it ſtill preſerved.

Q. *What was the Meſſage of the Lord, that* Jeremiah *declared to* Zedekiah, *afterward King?*

A. That he ſhould yield himſelf to *Nebuchadnezzar* and the City ſhould be ſaved.

Q. *Did* Zedekiah *regard his Counſel?*

A. He heard it, but did not perform it.

Q. *What was his hinderance?*

A. His Princes, that perſwaded him to the contrary.

Q. *What did the Princes to* Jeremiah?

A. Put him into a Dungeon.

Q. *Who wrought his deliverance?*

A. *Ebedmelech* a Moor, and one of the Kings Eunuchs, *ch.* 38. 7.

Q. *What learn we by that?*

A. That more Faith ſometimes is found in a Stranger, than in a Mans own Country-man.

Q. *What became of* Zedekiah *for diſobeying* Jeremiah?

A. His

A. His Eyes were put out, and his Sons ſlain before his Face, *ch.* 39. 7

Q. *How went it with* Jeremiah?

A. He found favour (as the Lord before had promiſed) with *Nebuzaraden*, the chief Captain, who gave him liberty and reward, *ch.* 40.

The Doctrine of Chap. 41. *to the end.*

Queſt. *WHom did* Nebuchadnezzar *make his Subſtitute over* Paleſtine?

A. *Gedaliah*, the Son of *Ahikam.*

Q. *Who ſlew* Gedaliah?

A. *Iſhmael*, the Son of *Nethaniah.*

Q. *Why?*

A. In the Envy of his Government.

Q. *What did the People afterwards?*

A. Went under *Johanan* into *Egypt.*

Q. *Had not* Jeremiah *forbidden them ſo to do?*

A. Yes, but they obeyed not.

Q. *Wherefore did they not obey?*

A. They feared War and Famine, *ch.* 42. 14.

Q. *What followed their diſobedience?*

A They are deſtroyed from the leaſt to the moſt.

Q. *By whom?*

A. By King *Nebuchadnezzar*, that came againſt *Egypt*; ſo what they feared in their own Country (Famine and War) fell upon them in another.

Q. *Who deſtroyed the Kingdom of* Babel?

A. Cyrus.

Q. *Who moved him thereunto.*

A. The Spirit of God.

Q. *For what cauſes?*

A. Becauſe they gloried in the ſpoil of *Iſrael*, and ſaid, we offend not becauſe they have ſinned againſt the Lord, the hope of their Fathers, *ch.* 50. 7, 11.

Q. *What was* Nebuchadnezzar *called?*

A. The Hammer of the world.

Q. *Why?*

A. Because he had ſmitten down all the Princes and People of the world, *ch.* 51. 23.

THE

LAMENTATIONS

OF

JEREMIAH.

Queſt. *OF whom may we learn true and Chriſtian-like Compaſſion?*

A. Of the Prophet *Jeremiah.*

Q. *Wherein?*

A. In lamenting for his Country-men the Jews, notwithſtanding they had reviled him, beaten him, impriſoned him, and ſought his death; and all for his love and good will towards them.

Q. *Wherein conſiſted his love?*

A. In daily admoniſhing them of their Sin, that they might repent, and ſhewing them aforehand what Plagues would follow, if they repented not.

Q. *What was it he did lament them for?*

A. Their ſubverſion and overthrow.

Q. *By whom was their ſubverſion contrived?*

A. By the *Babylonians*, their cruel enemies.

Q. *In what manner?*

A. Firſt, they were Beſieged, then ſuffered Famine, inſomuch as they died in their Streets, and the Mothers devoured their own Children, *ch.* 1. 1. 11. and *ch.* 2. 12. Of Princes they became Tributaries

taries, *ch.* 1. 1. Their Joy was turned to Tears, *ch.* 1. 2. Their Freedom to Captivity, *v.* 3. Their Gorgeous Buildings to a deformed Heap, *v.* 4. Their Friends forsook them, *v.* 4. Their Enemies laughed at them, *v.* 6. Their Valiant Men were trodden down; their young Men slain; their Virgins defloured, *v.* 15. And (which was the Grief of all Griefs) their God had forsaken them; for when they stretched out their Hands, there was none to comfort them, *ch.* 1. 16, 17.

Q. *What may this Example serve for?*

A. To admonish all Cities of the world, be they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them, through their intolerable Impiety.

Q. *What were their most intolerable Sins?*

A. The despising the Counsel of the Prophets; their revolting from the Truth, to embrace Falshood and Vanity, and their abusing the Long sufferance of the Lord.

Q. *Did the Lord forewarn them of this desolation?*

A. Yes, many hundred years before it came, even from the time of *Moses*, and so from Age to Age, untill the very hour of their Captivity, as appears, *Deut.* 28. 64, 65, 66.

Q. *In this Extremity, what refuge doth the Prophet shew them?*

A. The Holy Mount of the God of Mercy.

Q. *How must they reach unto that Mount?*

A. With the Arms of Repentance and Patience; with Repentance, in confessing their Sins. and being sorry for the same; and with Patience, in humble attending the hour of their Deliverance.

Q. *What this all the Prophet did for them?*

A. No, like a holy and vertuous Pastor he joyned in fervent Prayer with them, That it would please the Lord to shorten their days of wretchedness, *chap.* 5.

EZEKIEL.

EZEKIEL.

The Doctrine of Chap. 1. *to* 10.

Queſt. BY *whom was* Ezekiel *called to Propheſie?*

A. By God.

Q. *Where?*

A. In *Chaldea.*

Q. *At what time?*

A. When *Jehoiakim*, King of *Judah*, his Mother, and many lived in Captivity under *Nebuchadnezzar*, *ch.* 1. 2, 3.

Q. *To what end?*

A. To aſſure them, though they had yielded themſelves Priſoners to the King of *Babylon*, and had lived in Servitude to him five years; yet the Lord would remember his promiſe, and bring them home again.

Q. *Did they diſtruſt in him?*

A. Yes, and began to murmur.

Q. *Yet the Lord inſpired* Ezekiel *to ſpeak unto them for their comfort*, ch. 12.

A. True.

Q. *What gather we from hence?*

A. Gods great Mercy, and their weakneſs of Faith.

Q. *Did not* Ezekiel *Propheſie before?*

A. Yes, and by the Counſel of him and *Jeremiah* *Jehoiakim* did voluntarily ſubmit to the King of *Babel*; and therefore to excuſe the Prophets, God gives him a new Gift of Prophecy.

Q. *After what ſort?*

A. A hand appears and delivers him a Book.

Q. *What was written in that Book?*

A. Wo

A. Wo and Lamentation, *ch.* 2. 10.

Q. What was he bid to do with this Book?

A. Eat it, that is, imprint the words thereof in his Heart.

Q. Are none fit to be Gods Messengers, but such as receive his words into their hearts?

A. No, and meditate thereon, which is called an eating.

Q. How was the taste of it in Ezekiel's *mouth?*

A. As sweet as Honey, *ch.* 3. 3.

Q. Did the People regard his message?

A. As they do now a days Gods Preachers, very slightly.

Q. Was he discomforted thereby?

A. No, God emboldened him, and gave him a Fore-head as hard as Adamant, to out-face their Rebellion, *ch.* 3. 9.

Q. What if he had been discouraged, and given way to their sin?

A. Then the People dying in their Sins, their Blood should have been required at his hands, *ch.* 3. 18.

Q. Who may take heed by this Lesson?

A. All dumb, idle, and illiterate Ministers.

Q. But he teaching them, and they not repenting, how then?

A. Their Blood shall be upon their own heads, *ch.* 3. 18, 19.

Q. How did Ezekiel *Prophesie the destruction of* Jerusalem?

A. By the Parable of his Hair, the one part whereof he would burn, the other cut with the Sword, and scatter the third with the wind, *ch.* 5. 2.

Q. What did this signifie?

A. That one part of the People should dye through Famine, the second be slain, and the third led into Captivity, *ch.* 5. 12.

Q. A

Q. *All this while this is threatning; how doth the Prophet comfort them?*

A. By ſhewing that a remnant ſhould be ſaved, and they ſhould be diſpleaſed for their ſins, and find mercy, *ch.* 6. 8.

Q. *How did God deliver that remnant in time of vengeance?*

A. By ſetting a mark upon them whereby they were known, as he doth upon all his elect, *chap.* 6.

Q. *Rehearſe the Prophets words of their deliverance?*

A. As ſure as I live (ſaith the Lord) I will bring you from the People, and will gather you out of the Countries wherein you are ſcattered, with a mighty hand and with a ſtretched out arm, and in my wrath poured out, *ch.* 20. 23, 24.

The Doctrine of Chap. 10. *to* 22.

Queſt. *After* Jehoiakim, *and the reſt were led into Captivity, thoſe that remained ſtill in* Judea, *how did they live?*

A. Like Murtherers and Idolaters, *ch.* 26. 6.

Q. *Who miſled them?*

A. Jezaniah the Son of *Zur*, and *Pelatiah* the Son of *Benaiah?*

Q. *What did they boaſt of?*

A. That God had utterly forſaken thoſe that were in Captivity, and given the Land unto them in poſſeſſion, *ch.* 11. 13.

Q. *How was that reproach puniſhed?*

A. Pelatiah, one of the chief Princes, was ſtruck with ſudden death, *ch.* 11. 15.

Q. *What may we learn by that example?*

A. That it is dangerous to miſ-judge of Gods ſecret Judgments.

Q. *What*

Q. *What doth* Ezekiel *say againſt falſe Prophets?*

A. That they ſhould be conſumed in the midſt of their vanities, *ch.* 14. 14.

Q. *How did the falſe Prophets ſeduce the people?*

A. By ſowing Pillows under their Elbows, and covering their Heads with Veils.

Q. *What is the meaning of that?*

A. They flattered them with ſecurity, and blinded their eyes with falſe deluſions, *ch.* 13. 8.

Q. *Why doth God ſend falſe Propets, and unlearned Preachers amongſt his people?*

A. For their ingratitude, becauſe they do not hearken to the true Prophets and Preachers when they have them, a fault to be much feared in *England* at this time.

Q. *In the time of God's wrath, may the wicked preſume of ſafety for being in company with the godly?*

A. No.

Q. *Your proof.*

A. If (ſaith the Lord of *Judea*) I ſend my Sword through this Land, and ſay unto it, deſtroy both Man and Beaſt in it, though *Noah*, *Daniel* and *Job* were in the midſt of it, they ſhould deliver neither Son nor Daughter, but their own Souls by their righteouſneſs, *ch.* 14. 17, 18.

Q. *How doth God oftentimes puniſh us for ſin?*

A. Even by the ſame means by which we made our ſelves to ſin; as violence with violence, luſt with luſt; and as he did with the *Iſraelites*, which cauſed the *Egyptians*, *Aſſyrians*, and *Chaldeans* to puniſh them for Idolatry amongſt whom they had learned Idolatry, *ch.* 16. 3, 30.

Q. *Will God puniſh one for the ſin of another?*

A. No, every Soul that ſinneth ſhall ſuffer; the Son ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity

of

of the Son, but the righteouſneſs ſhall be upon him; and the wickedneſs of the wicked ſhall be upon himſelf, *ch.* 18. 20.

Q. *How is it ſaid then, that God will puniſh the ſins of the Fathers upon the Children, to the third and fourth generation?*

A. That is meant, if the Children continue in the ſins of their Fathers, but otherwiſe not.

Q. *If the righteous Man become wicked, what is his reward?*

A. Condemnation.

Q. *If a wicked Man forſake his wickedneſs and live uprightly, what is his reward?*

A. Forgiveneſs, *ch.* 18. 26, 27.

The Doctrine of Chap. 20, *to* 37.

Queſt. WHat ſins, beſides *Idolatry, haſtned the deſtruction of* Jeruſalem?

A. Murthering of the Prophets, oppreſſing the Stranger, neglecting the Fatherleſs and Widow, profaning the Sabbath, ſowing of Diſſenſion, committing of Inceſt, taking of Bribes, Uſury, and Extortion, *ch.* 22. 6, 7, 8, 9, 10, 11, 12.

Q. *Do theſe ſins live at this day?*

A. Yes, in as rank a manner as they did then.

Q. *What is then to be feared?*

A. Leſt we ſhould be puniſhed as they were.

Q. *You ſpake before of the Parable of the Hair, whereby* Ezekiel *ſhewed the manner of* Jeruſalem's *overthrow; ſhew me by how many Signs and Parables he taught?*

A. By fifteen, where of one being paſt before, there remains fourteen unſpoken of.

Q. *Rehearſe them in order, what is the firſt?*

A. The Parable of the ſix Men, that came with Swords; and one in white cloathing, with Pen and Ink in his hand, *ch.* 6.

Q. *What*

Q. *What doth that ſignifie?*

A. The fierce Soldiers that ſhould enter *Jeruſalem*; and by him in white, the mercy of the Lord, to mark ſuch as ſhould be ſaved.

Q. *What is the ſecond?*

A. The viſion of the man in white, that took burning coals from the Altar, and ſcattered them abroad, *ch.* 10.

Q. *What doth that ſignifie?*

A. The burning of the City of *Jeruſalem.*

Q. *What is the third?*

A. The Parable of *Ezekiel* carrying forth of his ſtuff out of the City by night, *ch.* 12.

Q. *What doth that ſignifie?*

A. That even ſo the Iſraelites ſhould be led with their burdens into Captivity.

Q. *What is the fourth?*

A. Of eating Bread with trembling, and drinking water with trouble, *ch.* 12.

Q. *What is ſignified by that?*

A. The torment of mind, and affliction of body that ſhould accompany the Iſraelites.

Q. *What is the fifth?*

A. Setting up a wall, and daubing it with untempered mortar, *ch.* 13.

Q. *What doth that ſignifie?*

A. The falſe Doctrine of the Prophets, when one did tell a lye, an other would maintain it.

Q. *What is the ſixth?*

A. The Parable of the Vine without Fruit, *ch.* 15.

Q. *What doth that ſignifie?*

A. That if *Jeruſalem*, which was the Congregation that God had taught, did not bring forth fruit of good living according to his Doctrine, like the barren Vine, it ſhould be thrown into the fire.

Q. *What is the ſeventh?*

A. The

A. The two Eagles, *ch.* 17.

Q. What doth that signifie?

A. The two Kings of *Egypt* and *Babylon*, ordained for the scourgers of *Jerusalem*.

Q. What is the eighth?

A. The Parable of the Lion and Lions whelps, that were given to raven and devour, and at the last were taken in trails, *ch.* 19.

Q. What doth that signifie?

A. By the Lion is signified *Jehoahaz*, and by the whelps his two Sons, *Jehoiakim* and *Jehoiakin*, which devoured the blood of the Prophets, and at last were all three taken in the snares of the King of *Egypt* and *Babylon*?

Q. What is the ninth

A. The Parable of the Forest consumed with fire.

Q. What doth that signifie?

A. Jerusalem, compared to a Forest, should be consumed with fire, *ch.* 20.

Q. What is the tenth?

A. The Parable of the two Sisters, *Aholah* and *Aholibah*, which were proud, lascivious and Incontinent.

Q. What doth that signifie?

A. The two Kingdoms of *Judah* and *Israel*, which became Idolaters both, and therefore are compared to unchast women, that forsake their Husbands to follow strangers, *ch.* 23.

Q. What is the eleventh?

A. The Parable of the bad Shepherds, that fed and clothed themselves of their Flocks, yet neglected the care of them, suffering them to be scattered and devoured.

Q. What doth that signifie?

A. Careless Magistrates, that being set to rule and govern the People, (so they may live at ease) care not what becomes of their charge, but use them with all tyranny and cruelty, *ch.* 43.

Q. What

Q. *What is pronounced againſt ſuch Magiſtrates?*

A. The Lord will riſe up againſt them, and require the blood of the people at their hands.

Q. *What is the twelfth?*

A. The field of dead Bones, whereunto *Ezekiel* was brought by the Spirit of God.

Q. *What doth that ſignify?*

A. That as God in the ſight of *Ezekiel* did gather the dead Bones together, cloathed them with Sinews and Fleſh, and breathed Life into them, raiſing them in the perfect ſhape of Men as they lived before: ſo ſure it was, and much more certain, that he was able to bring back his Children from Captivity.

Q. *Of what is that a ſign unto us elſe?*

A. Of the Reſurrection of our Bodies after death.

Q. *What is the thirteenth?*

A. The Parable of the ſeething Pot, wherein were divers joints, which were taken out by piecemeal, and the Pot left empty to melt upon the Coals.

Q. *What doth that ſignify?*

A. The hot vengeance of God againſt *Jeruſalem*, the deſtroying of the people by little and little, and trying of the remnant like metal in the fire.

Q. *What is the fourteenth?*

A. The Parable of the death of *Ezekiel*'s wife.

Q. *What doth that ſignify?*

A. That as God took from him her that was the pleaſure of his eyes; ſo would he pollute his Sanctuary, that was the pride and pleaſure of the *Iſraelites*, ch. 24.

Q. *Againſt what ſtrange Nations did* Ezekiel *Propheſy?*

A. Againſt the *Ammonites*, *Moabites*, *Idumeans*, *Philiſtines*, *Tyre*, *Zidon*, *Egyptians*, *Aſſyrians*, *Gog* and

and *Magog*, and in them againſt all the enemies of God's Church.

Q. *What did* Ezekiel *propheſy againſt theſe people?*

A. Deſtruction.

Q. *Why?*

A. Becauſe they rejoyced at the miſery of his people, and were as pricking Thorns in the Houſe of *Iſrael*.

Q. *How ſhould they be deſtroyed?*

A. In the ſame manner that they had deſtroyed the *Jews*, and with more cruelty.

Q. *By whom?*

A. By the *Babylonians*.

Q. *Of what comfort did* Ezekiel *propheſy beſides the return of the* Jews?

A. Of the coming of Chriſt, the true Shepherd, that ſhould give his Life for his Sheep, *ch.* 34. 23.

Q. *That, and all other Bleſſings of God, why are they beſtowed upon us?*

A. Not for our deſerts, but through the mercy of God, *ch.* 36. 22.

The Doctrine of Chap. 37, *to* 48.

Queſt. *WHat doth* Ezekiel *propheſy of in theſe laſt Chapters?*

A. Of the re-edifying of the City and Temple of God, of the ſervice, and orderly government that ſhould be amongſt them, as had been before.

Q. *What is meant by the waters that* Ezekiel *ſaw iſſue from the Temple?*

A. The Graces that ſhould be beſtowed upon the Church, under the Kingdom of Chriſt, *ch.* 47. 10.

Q. *What is meant by the riſing of the waters?*

A. That

A. That God's Graces ſhould increaſe and decreaſe, *ch.* 47. 5.

Q. *What by the multitude of Trees that ſtood on the one ſide, and on the other of the waters?*

A. The multitude of thoſe that ſhould be refreſhed by the Doctrine of Chriſt, *ch.* 47.

Q. *What by the meeting of thoſe ſeveral waters in one Sea?*

A. That all the world ſhould be refreſhed with the Goſpel, and be as it were one Temple to the Lord.

Q. *What is meant by the wholſomneſs of the waters?*

A. The purity and wholſomneſs of the Doctrine of the true Church.

Q. *What by the Fiſhes?*

A. God's Preachers.

Q. *What by the multitude of Fiſhes?*

A. The great number of hearers,

Q. *What by the Marſhes and miry places?*

A. The wicked and reprobates?

Q. *What by the fruitfulneſs of the Trees that grew on each ſide?*

A. The proſperity of the Faithful.

DANIEL.

The Doctrine of Chap. 1, *to* 4.

Queſt. *When was* Daniel *called?*

A. In the time that *Ezekiel* lived, and when the *Jews* were Captives in *Babylon.*

Q. *Who was the King of* Babylon?

A. Nebuchadnezzar.

Q. *Beſides the People, what did* Nebuchadnezzar *bring with him from* Jeruſalem?

A. The

A. The Veſſels of the Temple of the Lord, *ch.* 1. 2.

Q. *What did he with them?*

A. Placed them in the Temple of his God, *ibid.*

Q. *How did* Nebuchadnezzar *diſpoſe of the* Jews?

A. He commanded *Aſhpedaz* the Maſter of his Eunuchs to call out of the *Hebrews* Sons, certain that might be trained up to ſerve him, *ch.* 1. 3.

Q. *What kind of Perſons ſhould theſe Sons be?*

A. Such as are noble, witty, and of comely ſtature.

Q. *What ſhould be done to thoſe young Gentlemen?*

A. They ſhould be inſtructed in the Languages and Cuſtoms of the *Chaldeans*, ch. 1. 4.

Q. *To what purpoſe?*

A. They they might ſo forget their own Country, and their Countries Religion.

Q. *How long ſhould they be trained up on this faſhion?*

A. Three years, *ch.* 1. 5.

Q. *What allowance ſhould they have?*

A. Meat and Drink from the King's Table, *ch.* 1. 5.

Q. *Who were the chief among them?*

A. *Daniel*, *Shadrach*, *Meſhach*, and *Abednego.*

Q. *How did theſe like of the King's allowance?*

A. They would not eat it.

Q. *Why?*

A. Becauſe they would not be defiled with the portion of the King's Meat which was given them to make them forget their accuſtomed ſobriety, *ch.* 1. 8.

Q. *What did the chief of the Eunuchs then?*

A. Was afraid that they would not look ſo well as the reſt of their Brethren, and ſo the King would be incenſed, *ch.* 1. 10.

Q. *But*

Q. *But what did* Daniel?

A. Intreated their Governour to try them ten days with pulſe and water, and if at the ten days end they looked not ſo well as their other fellows, he ſhould deal with them as he thought good, *ch.* 2. 13.

Q. *Did their Governour give conſent?*

A. Yes.

Q. *And how were they at ten days end?*

A. They were in better liking than all the reſt that did eat of the portion of the Kings meat, *ch.* 1. 15.

Q. *What may we learn by that?*

A. That with the bleſſing of God, the poor mans Diſh is as cheriſhing as the rich Gluttons delicates.

Q. *What gifts did God beſtow upon theſe four Children?*

A. The gift of knowledge and underſtanding.

Q. *Beſide theſe what gave he to* Daniel?

A. The gift of Propheſie, and to interpret Dreams and Viſions, *ch.* 1. 7.

Q. *When they were brought before the King, how did he like of them?*

A. He found them wiſer than all his Inchanters and Aſtrologers, *ch.* 1. 20.

Q. *What did the King then?*

A. Dreamed a Dream which he could not remember, *ch.* 2. 1.

Q. *Of whom did he ask Counſel?*

A. Of his Inchanters, *ch.* 2. 2.

Q. *Did they tell him what was his dream?*

A. No, they could not, *ch.* 2. 10.

Q. *How did the King take it?*

A. He commanded not only they, but all the wiſe men of *Babel* ſhould be put to death, of which number was *Daniel*, *Shadrach*, *Meſhach*, and *Abednego*, *ch.* 2. 12.

Q. *How*

Q. *How did they escape of them?*

A. *Daniel* intreated respite of the King, and he would tell him his Dream, and the interpretation thereof.

Q. *Did the King give him respite?*

A. He did, *ch.* 2. 16.

Q. *Woither went* Daniel *then?*

A. To his other Brothers, *ch.* 2. 17.

Q. *What to do?*

A. To have them joyn in Prayer with him to their God, that it would please him to reveal this mystery unto him, *ch.* 2. 18.

Q. *What success had they in their Prayer?*

A. God shewed *Daniel* the Dream, and the interpretation thereof, *ch.* 2. 22.

Q. *Went he presently to the King?*

A. No, but gave God thanks first, and praised his holy name, *ch.* 2. 19.

Q. *What was the dream?*

A. An Image, the head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, the Feet part Iron, part Clay.

Q. *How long did it seem to stand before the presence of the King?*

A. Till a stone cut without hands smote it in pieces, and scattered it like the Chaff of the Summer floor.

Q. *What became of the stone?*

A. It turned to a great Mountain, and filled the whole earth, *ch.* 31. *to* 35.

Q. *What was* Daniel's *interpretation of the dream?*

A. By Gold, Silver, Brass, and Iron, were meant the four Monarchies of the world.

Q. *Which was likened to Gold?*

A. The Babylonians.

Q. *Which is Silver?*

A. The Persians.

Q. *which*

Q. *Which is Braſs?*

A. The *Macedonians*,

Q. *Which to Iron and Clay?*

A. The *Romans*. And as theſe metals did excel one another in goodneſs, ſo did all the four ages; growing ſtill worſe and worſe, till the coming of Chriſt.

Q. *What is meant by the ſtone?*

A. The Kingdom of Chriſt, that ſhould come at the end of theſe, which ſhould overthrow the laſt, and remain when all the reſt were extinct.

Q. *How did the King reward* Daniel, *for interpreting his dream?*

A. Made him a great man, and a chief Ruler over the Province of *Babel*.

Q. *In this proſperity did* Daniel *forget his Brethren?*

A. No, he made a requeſt to the King for them, and he advanced them likewiſe to great Offices.

Q. *In what place?*

A. In the Province of *Babel*, but *Daniel* ſate as Chief judge in the Kings gate, *ch.* 2. 49.

Q. *What befell afterwards?*

A. The King ſet up an Image and commanded it to be worſhipped.

Q. *Where did he ſet it?*

A. In the Plain of *Dura*.

Q. *What was the penalty of them that did not bow to this Image?*

A. To be burnt in a fiery furnace.

Q. *To what end did the King ordain this Ceremony?*

A. Becauſe he feared the *Jews* (by their Religion) would have altered the ſtate of his Common wealth, and therefore he meant to bring all to one kind of Religion.

Q. *Who did refuſe to worſhip this Image?*

A. Shadrach, Meſhach, and *Abednego.*

Q. *How were they dealt withall?*

A. Accuſed and brought before the King.

Q. *Why brought they not* Daniel *as well as them?*

A. It ſeemeth they were afraid to accuſe him, by reaſon of his great favour and authority with the King.

Q. *What did the King to* Shadrach, Meſhach, *and* Abednego.

A. Threatned them firſt; but when they would not yield, he commanded them to be bound, and caſt into the burning furnace.

Q. *Were they deſtroyed by the fire*

A. No, their God, in whom they truſted, ſent an Angel unto them that preſerved them, and burnt the Kings Officers, *ch.* 3.

Q. *What did this to the King?*

A. Aſtoniſh him, ſo that he bad them come forth.

Q. *When they came forth, was any thing about them periſht?*

A. Not ſo much as an haig of their head nay, their garments retained not ſo much as any ſcent of the fire, *ch.* 3. 27.

Q. *Why was this miracle done?*

A. As well to confirm the faith of his Servants, as to make the King confeſs the God of Heaven to be of power above his Idols.

Q. *Did the King make any ſuch Confeſſion?*

A. Yes, and ordained a Law, that whoſoever blaſphemed the God of *Shadrach, Meſhach,* and *Abednego,* ſhould be torn in pieces, *v.* 29.

Chapter 4. *to* 8.

Queſt. HOw oft did the King dream?

A. Twice.

Q. *What was his dream?*

A. A

A. A Tree in the midſt of the earth, tall and ſpreading, ſo that the Fowls of the Air did build in it, the Beaſts of the Field were covered with the ſhadow, and all Fleſh fed with the Fruit thereof; then he beheld the Watch-man, and an Angel deſcended from Heaven, that ſaid, Cut down the Tree, break his branches, ſhake off his Leaves, and ſcatter his Fruit, that the Beaſts may fly from under it, and the Birds from off the Branches; nevertheleſs, leave the ſtump, or his root, in the Earth, and bind it with a band of Iron amongſt the Graſs, and let it be wet with the dew of Heaven, and let his Heart be changed from Man to Beaſt, and let his portion be amongſt the Beaſts of the Field, till ſeven years be paſt over him, *ch.* 4. 8. to 13.

Q. *What was* Daniel's *Interpretation?*

A. That the Tree did repreſent the King's Perſon; the height, breadth, and fruitfulneſs thereof, his magnificence and pomp; the cutting of it down, his diſpoſition to live amongſt the Beaſts of the Field for ſeven years, till he did confeſs the moſt High to bear rule over the Kingdoms of Men, and to diſpoſe of them according as he pleaſed.

Q. *Why did God ſend this Viſion to the King?*

A. To admoniſh him of his intolerable Pride and Blaſphemy.

Q. *Was he converted at the Interpretation thereof?*

A. No, but continued ſtill in his Pride, till God drove him from his Kingdom.

Q. *When was he reſtored?*

A. At the end of ſeven years; when he confeſſed his ſin, and glorified God.

Q. *What became of him afterwards?*

A. His Kingdom was augmented, and he died in peace, *ch.* 4. 36.

Q. *Who ſucceeded him?*

A. *Evilmerodach*, and then *Belshazzar*.

Q. *What did* Belshazzar?

A. Make a Feast to a thousand Princes, and drank Wine.

Q. *At what time?*

A. Even when *Darius* had besieged the City.

Q. *What Plate had he to drink in?*

A. The holy Vessels of the Lord, which *Nebuchadnezzar* brought from *Jerusalem*.

Q. *Who drank in them?*

A. He, his Princes, Wives, and Concubines.

Q. *Was God displeased therewith?*

A. Yes.

Q. *How did he shew his displeasure?*

A. By a Hand-writing upon the wall.

Q. *What was the writing?*

A. God hath numbred thy Kingdom, and hath finished it. } *Mene.*

Thou are weighed in the Ballance, and found too light. } *Tekel.*

Thy Kingdom is divided to the *Medes*, and *Persians*. } *Peres.*

Q. *Who read it?*

A. Daniel.

Q. *What was his reward.*

A. A purple Robe, a Chain of Gold, and to be made the third Ruler in the Kingdom, *ch.* 5.

Q. *How long lived* Belshazzar *after this?*

A. He was slain that Night.

Q. *Who succeeded him?*

A. Darius.

Q. *How old was he when he took the Kingdom?*

A. Threescore and two years old, *ch.* 5. 31.

Q. *What favour found* Daniel *with* Darius?

A. He made him one of the three, that commanded an hundred and twenty Governours, which were set over the whole Kingdom of *Babylon*, ch. 2. 6.

Q. *How*

Q. *How did his Fellow-Officers take it, that he (being a Stranger) should be equal with them in authority?*

A. Envied him.

Q. *Was that all?*

A. No, they laid a snare to entrap his Life.

Q. *How was that?*

A. They caused the King to make a Decree, and seal it, That whosoever did prefer any Petition, either to God or Man, for thirty days, (but to the King) should be cast into the Lions Den.

Q. *How did they know, this would entrap* Daniel?

A. Because they knew that he was Religious, and thrice every day he used to pray unto his God.

Q. *Did* Daniel *(for the Decree) refrain from Prayer?*

A. No.

Q. *Why?*

A. Because he knew it was better to disobey Man, than God.

Q. *Where did his Enemies espy him at Prayer?*

A. In the window of his House, which opened towards *Jerusalem.*

Q. *Did they straightway catch him?*

A. No, they told the King first.

Q. *How did he take it?*

A. He was much grieved for *Daniel?*

Q. *Might he then have pardoned him?*

A. He could not, because of the Laws.

Q. *How then?*

A. *Daniel* was attacked, and thrown into the Lions Den, and a Stone put upon the mouth of the Cave.

Q. *Where was the King at that time?*

A. In presence, and sealed the Stone with his

ſignet, that the Law might be throughly executed.

Q. *What ſaid the King to* Daniel *when he was ſet down?*

A. He comforted him.

Q. *How?*

A. In theſe words! The God whom thou always ſerveſt, even he will deliver thee.

Q. *Whither went the King?*

A. To his Palace.

Q. *How did he reſt that night?*

A. He could not ſleep, *ch.* 6. 18.

Q. *What did he in the morning?*

A. Roſe early and came to the Cave.

Q. *What ſaid he when he came thither?*

A. Cried aloud, and asked *Daniel* if his God had delivered him.

Q. *What anſwered* Daniel?

A. That God ſent an Angel, and ſtopt the mouths of the Lions, *ch.* 6. 22.

Q. *Was* Daniel *then taken up?*

A. Preſently, and his Accuſers, their Wives and Children, caſt down in his ſtead.

Q. *How did the Lions uſe them?*

A. Tore them in pieces.

Q. *What did this miracle work in* Darius?

A. Two things, great joy, and a publication of a Decree.

Q. *What was the Decree?*

A. That all Nations ſhould tremble and fear before the God of *Daniel*.

Q. *What was the firſt Viſion* Daniel *ſaw?*

A. The Viſion of the four Beaſts.

Q. *What is underſtood by this?*

A. The four Monarchies before ſpoken of.

Q. *Of the four, which was the worſt?*

A. The *Roman* Monarchy.

Q. *Why?*

A. Be-

A. Becauſe in it ſprang up the moſt bitter perſecution of the Church of God, *ch.* 7. 25.

The Doctrine of Chapter 8, *to* 12.

Queſt. *WHat was* Daniel's *ſecond Viſion?*

A. The Ram with two horns, and the Goat with one.

Q. *What is underſtood by the Ram with two horns?*

A. Darius, and his two Kingdoms of the *Medes* and *Perſians.*

Q. *What underſtood you by the Goat with one horn?*

A. Alexander ſole King of *Macedonia*, that ſlew *Darius*, and became Monarch of the world.

Q. *Who ſucceeded* Alexander?

A. The Empire was divided into four parts by four of his Princes; whereof *Caſſander* had *Macedonia*, *Seleucus*, *Syria*, *Antiochus*, *Aſia* the leſs, and *Ptolomy*, *Egyt.*

Q. *Who ſucceeded* Seleucus?

A. His Son *Antiochus.*

Q. *What was he?*

A. A great Perſecutor of the Church, *ch.* 8. 12.

Q. *How was he put down?*

A. By the hand of God.

Q. *Did* Daniel *ſee the end of their Captivity?*

A. Yes, and it was told in a Viſion how many years it ſhoud be from the building of the Temple to the coming of Chriſt.

Q. *How many years ſhould that be?*

A. Four hundred thirty and four years.

HOSEA.

The Doctrine of Chapter 1. *to* 6.

Queſt. *VVHen did* Hoſea *propheſie?*

A. In the days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah* Kings of *Judah*; and in the days of *Jeroboam* King of *Iſrael*, *ch.* 1. 1.

Q. *How long did he propheſie?*

A. Seventy years.

Q. *VVherein ſtood his Doctrine?*

A. In Alluring and Deterring.

Q. *How did he allure the People?*

A. By the ſweetneſs of Gods Promiſes.

Q. *What to do?*

A. To obey and love him.

Q. *How did he deter them?*

A. By threatning Gods plague to fall upon them.

Q. *For what?*

A. For their vicious and wicked living.

Q. *VVas Idolatry uſed in thoſe days?*

A. Very much.

Q. *Where?*

A. In the Synagouge, and other places.

Q. *VVhat doth the Prophet call the Synagogue?*

A. Diblaim, that is Rottenneſs.

Q. *VVhat doth he call the People?*

A. Gomer, that is, Corruption, the daughter of Rottenneſs.

Q. *VVhy doth he uſe theſe terms?*

A. To ſhew the filthineſs of their Idolatry, *ch.* 1.

Q. *What is the fruit of Corruption?*

A. Lo-ammi, that is, not my People.

Q. *VVhat*

Q. *What is underſtood by that?*

A. That ſo long as we delight in ſin, we are not God's People.

Q. *What is the fruit of ſin?*

A. Deſtruction.

Q. *What cauſeth deſtruction?*

A. Want of knowledge, *ch.* 4. 6.

Q. *How cometh want of knowledge?*

A. By neglecting God's word.

Q. *What do we fall into for want of knowledge?*

A. Into all manner of ſin, as Swearing, Lying, Killing, Stealing, and Whoring. *ch.* 4. 2, 3.

Q. *What is neceſſary for the preventing of thoſe evils?*

A. Inſtruction.

Q. *From whom?*

A. From the Learned.

Q. *What will the Lord do to the Miniſter that is not able to inſtruct?*

A. Caſt him off.

Q. *What to the People, that being inſtructed, do not follow him?*

A. The ſame, *ch.* 4. 6.

The Doctrine of Chap. 6, *to* 14.

Queſt. *WHat is the fruit of affliction?*

A. It cauſeth us to ſeek to God, as the wounded to the Phyſician.

Q. *Will God be ready to receive us?*

A. Yes, and to heal us, as he did hurt us.

Q. *How muſt we come to the Lord?*

A. With obedience in heart towards him, and love towards our Neighbours, *ch.* 6. 6.

Q. *How will he entertain us?*

A. He will be our God, and we ſhall be his People, *ch.* 2. 23. He will be joined to us as the Bridegroom to his Bride, never to be ſeparated, *ch.* 2. 20.

Q. *But if we keep aloof, and come not at him, what will he do?*

A. He will forsake us, as we forsake him.

Q. *For what doth the Prophet complain against the King?*

A. For surfeiting and excess, *ch.* 7. 5.

Q. *For what against the People?*

A. For flattering the King in his wickedness.

Q. *For what else?*

A. When they cried, they did not cry to him, *ch.* 7. 10. When they sought help, it was at the hands of Men, *ch.* 7. 11.

Q. *How doth God deal with us, when we fly from him to the help of Men?*

A. He spreads a net before our feet, and intangles us in our devices, *ch.* 7. 12.

Q. *Whither did* Israel *fly for help?*

A. To *Egypt.*

Q. *What found they there?*

A. Nettles in their pleasant places, and Thorns in their Tabernacles, *ch.* 9. 6.

Q. *How were they plagued at home?*

A. With Famine and Slaughter.

Q. *With Famine how?*

A. The floor and the wine-press did not feed them, and the new wine failed them, *ch.* 9. 2.

Q. *With Slaughter how?*

A. *Ephraim* (saith the Lord) shall bring forth his Children to the Murderer, *ch.* 9. 12,13,14,15.

Q. *Was this the last of their punishments?*

A. No, *Samaria* the chief City of *Israel* was destroyed as the foam upon the water, *ch.* 10. 7. And the rest of the Cities the Sword fell upon, and devoured them, *ch.* 11. 6.

Q. *What became of the People that survived?*

A. They were led away into *Assyria*, ch. 11. 5.

Q. *How doth God expresse the terror of his Judgments against the wicked?*

A. In

A. In comparing himself to a whirlwind, them to chaff: himself to a Lion, and them to his prey, whom he will scatter and devour, *ch.* 13. 3, 8.

Q. *How doth he expreſs his favour to the godly?*

A. He will say to death, I will be thy death; and to the grave, I will be thy destruction, for deliverance. *ch.* 13. 14.

Q. *How do the wicked measure the favour of God?*

A. By outward prosperity.

Q. *How do the godly measure the favour of God?*

A. By inward graces.

Q. *How might* Samaria, *and the whole Kingdom of* Israel *have avoided their ruin?*

A. By hearkning to their Prophets, that told them of it long before.

Q. *Are not we admoniſhed in the like manner in theſe days?*

A. Yes.

Q. *By whom?*

A. By Gods Preachers.

Q. *What muſt we learn thereby?*

A. By the harms that fell out to *Iſrael*, to avoid the like threatned on us, if we forsake not our wickedness.

JOEL.

Queſt. *What doth* Joel *teach?*

A. Repentance.

Q. *How?*

A. By telling *Judah* of the great plague that was fallen upon them for their sins.

Q. *What was the plague?*

A. Famine.

Q. *In what manner?*

A. Their Corn and fruit Trees were destroyed.

Q. *How?*

Q. *How?*

A. By *Catterpillars*, and other cankerous worms, *ch.* 1. 4.

Q. *What was the efficient cause of this plague?*

A. Drunkenness and surfeiting, *ch.* 1. 5.

Q. *What was the effect?*

A. Men howled, and Cattel pined, *ch.* 1. 10, 11.

Q. *What is the means to avoid such and the like Plagues?*

A. Repentance and Prayer, *ch.* 2. 14.

Q. *But* Judah *not being reformed by this plague, what other doth* Joel *propheſie ſhall fall upon them?*

A. The ſword.

Q. *By whoſe Practice?*

A. The King of the *Aſſyrians.*

Q. *What kind of fellow doth he deſcribe him to be?*

A. One before whoſe face ſhould ſtand terrour, and behind his back deſtruction, *ch.* 2. 3, 6.

Q. *How doth he teach us to avoid this Plague?*

A. By Repentance likewiſe, and Prayer.

Q. *What doth the Lord promiſe us if we do repent?*

A. For ſcarcity, abundance; I will ſend you corn, and wine, and oyl, (ſaith the Lord) and you ſhall be ſatisfied, *ch.* 2. 19. And for war, Peace, I will remove far from you your enemies, *ch.* 2. 20.

Q. *What doth he promiſe beſide?*

A. Increaſe of ſpiritual grace, and the confuſion of them that were their Enemies, *ch.* 3. 7, 1.

AMOS.

Queſt. OF *what birth was* Amos?

A. A poor Heardſmans Son.

Q. *Where was he born?*

A. At

A. At *Tekoah*, a poor Town six miles from *Jerusalem*.

Q. In whose Days did he prophesie?

A. In the days of *Uzziah* King of *Judah*, and *Jereboam* King of *Israel*.

Q. How doth he procure authority to his doctrine, considering he was of so base a parentage?

A. By saying that his words are the words of God, *ch.* 1. 3.

Q. Against whom did he first prophesie?

A. Against *Damascus*, the *Philistines*, *Tyre* and *Idumeans*, *Ammonites*, and *Moabites*?

Q. What was his purpose in that?

A. To shew, if God punished the sins of such as scarce had any knowledge of him, much more would he afflict the Jews, whom he had from age to age nursed up in his discipline.

Q. Against whom did he next prophesie?

A. Against the Kingdoms of *Israel* and *Judah*.

Q. What sins of theirs doth he find out?

A. Cruelty, Presumption, Security, lack of Pity, hoarding up of Corn, and Covetousness.

Q. How were they cruel?

A. They turned Judgment into wormwood; that is, instead of Equity, they executed Oppression; *ch.* 5. 7.

Q. What was the punishment of that sin?

A. They should build Houses, and not dwell in them; and Vineyards, and not eat the Grapes thereof, *ch.* 5. 11.

Q. Why?

A. Because the foundations were laid by the Ruine of the Poor.

Q. How were they presumptuous?

A. Notwithstanding Gods threatnings, they still thought themselves innocent.

Q. How did he reprove that Sin?

A. By asking a question.

Q. What

Q. *What was the Question?*

A. Can a Trumpet be blown in the City, and the People not be afraid? that is, Can God by his Prophets cry out against Sins, and the People think there is no Sin? *ch.* 3. 6.

Q. *How were they secure?*

A. They stretcht themselves upon Beds of *Ivory*, eat the Lambs of the Flock, had Musick, drank wine in Bowles; but no Man pittied the Poor, *chap.* 6. 4, 5, 6.

Q. *What is the punishment of such People?*

A. Their Feasts shall be turned to Mourning their Songs to Lamentation, and their Ease unto Unrest, *ch.* 1. 10, 12.

Q. *How were they covetous?*

A. They swallowed up the Poor, *ch.* 4.

Q. *How was that?*

A. By hoarding up things necessary for food and cloathing; and so procuring a Dearth, that they might sell dear, even the very Refuse of their Merchandize, and make their great measure small, and their weight little, *ch.* 8. 5, 6.

Q. *What hath the* Lord *sworn he will do to such a People?*

A. He hath sworn by the Excellency of *Jacob*, that he will never forget any of their works, *ch.* 8. 7. Though they dig into Hell, thence he will fetch them: though they climb up to Heaven, from thence he will bring them; though they sink into the bottom of the Sea, there will he command the Serpent to bite them, and though they go into Captivity, he will follow them with the Sword, and set his Face against them; there shall be no way for them to escape, *ch.* 9. 2, 3, 4.

OBADIAH.

Queſt. *WHat Sin doth* Obadiah *complain of?*

A. The Lack of Charity.

Q. In whom?

A. In Brother towards Brother.

Q. Who were they?

A. The *Edomites* againſt the *Iſraelites.*

Q. How were they Brothers?

A. The *Edomites* came of *Eſau*, and the *Iſraelites* of *Jacob.*

Q. What wrong did the Edomites *to the* Iſraelites?

A. Joined with their Enemies, rejoyced at their deſtruction, and helped to bear away the ſpoil, *v.* 11, 12, 13.

Q. How did God puniſh them?

A. He made the Houſe of *Jacob* a Fire, and the Houſe of *Joſeph* a Flame, and ſet the *Edomites* between him as Stubble, to be devoured, *v.* 18.

JONAH.

Queſt. *WHither was* Jonah *ſent?*

A. To *Nineveh*, the chief City of the *Aſſyrians?*

Q. What to do?

A. To Preach.

Q. Did he obey the Commandment of God?

A. No, he broke it.

Q. How?

A. He went another way.

Q. Why

Q. *Whither?*

A. To *Tarshish.*

Q. *What moved him so to do?*

A. His own reason.

Q. *Why?*

A. Because he thought the *Jews* repented not by his Doctrine, much less would the Heathen.

Q. *How did he for passage?*

A. Hired a Ship, and paid his Fare.

Q. *When he was at Sea, what happened?*

A. A Tempest.

Q. *What caused the Tempest?*

A. God.

Q. *To what end?*

A. To check the disobedience of *Jonah.*

Q. *What did* Jonah *during the Tempest?*

A. Sleep.

Q. *What did the Marriners?*

A. Studied to find the cause of this Disturbance.

Q. *After what manner?*

A. By casting of Lots.

Q. *To whom fell the Lot?*

A. To *Jonah.*

Q. *What did the Marriners with* Jonah?

A. Threw him into the Sea.

Q. *Was he drowned?*

A. No, though his sin deserved it; yet God preserved him.

Q. *How?*

A. He sent a Whale, that swallowed him?

Q. *What followed?*

A. The Tempest ceased, and the Marriners glorified God.

Q. *But what did* Jonah, *being in the Fishes Belly?*

A. Thought upon his sin, and cried to the Lord.

Q. *How*

Q. *How did the Lord deliver him?*

A. Cauſed the Fiſh to caſt him up upon the dry Land.

Q. *How long had he been in the Fiſhes Belly?*

A. Three Days and three Nights.

Q. *And what followed then?*

A. The Lord ſpake to *Jonah* the ſecond time, and bade him ariſe, and go to *Nineveh*, and preach Repentance.

Q. *Did he now obey?*

A. Yes, and cried in the Streets, *Yet forty Days, and* Nineveh *ſhall be overthrown?*

Q. *How did the people entertain this Doctrine?*

A. With fear and trembling.

Q. *What did they?*

A. Proclaimed a Faſt from the greateſt to the ſmalleſt; the King himſelf roſe from his Throne, caſt off his Robe, and put on Sackcloth, commanding all his Subjects to do the like, and that neither Man nor Beaſt ſhould taſt Food, till they had cried to the Lord for Mercy.

Q. *When the Lord ſaw their Repentance, what did he?*

A. Turned away his wrath, and ſaved their City.

Q. *How did* Jonah *take their Deliverance?*

A. He was angry?

Q. *Why?*

A. Becauſe, being a Prophet, he ſhould be found falſe of his word; and therefore began to upbraid God.

Q. *In what manner?*

A. O Lord (ſaith he) was not this my ſaying when I was yet in my Country, That thou waſt a gracious God, merciful and ſlow to anger, and repenteſt Thee of Evil? For which cauſe I fled to *Tarſhiſh*: Therefore, I beſeech Thee, take my Life, rather than let me live to Infamy.

Q. *Whither*

Q. *Whither went he?*

A. Out of the City, to see if after forty days the Lord would destroy the City.

Q. *On which side of the City sate he?*

A. On the East-side.

Q. *How was he covered?*

A. He built him a Booth.

Q. *What did God cause to grow over him to shadow him?*

A. A Gourd.

Q. *What became of the Gourd?*

A. The next Morning a worm struck it, and it withered.

Q. *Had* Jonah *any inconvenience in that?*

A. The Eastern Wind and Sun-Beams beat upon *Jonah's* Head, and made him faint, so that he was grieved for the loss of his Gourd.

Q. *What said the Lord to him then?*

A. Hast thou pity (said he) on the Gourd, for which thou hast not laboured, nor madest it grow, which came up in a Night, and perished in a Night? And wouldest thou not have me to pity *Nineveh*, wherein there are six score thousand Persons, that cannot discern the Right hand from the Left, and also much Cattel?

Q. *What learn we by this?*

A. That we must not measure the Providence and Mercy of God, after the square of our Humane Affection.

Q. *What was the final End of sending* Jonah *to* Nineveh?

A. By the sudden Repentance of these Heathen People, to reprove the Obduracy and Hardness of Heart in his own Children, that many Years were called upon, and these but few Days.

MICAH.

Queſt. *WHat Sin did* Micah *reprove?*

A. The contempt of God's word.

Q. How did the Jews *contemn the Word?*

A. In forbidding the Prophets to propheſy.

Q. What Perſons did he reprove?

A. The Princes.

Q. For what did he reprove them?

A. For ſelling Juſtice for Money, and eating the Fleſh of the People, flaying off their Skins, breaking their Bones, and chopping their Fleſh to pieces, *ch.* 3. 3.

Q. What is underſtood by that?

A. The pilling and polling of the Commonwealth.

Q. Whom elſe doth he reprove?

A. The Prelates for their Covetouſneſs and Simony, *ch.* 3. 11.

Q. And whom elſe?

A. The rich Merchant.

Q. For what?

A. Becauſe he is full of Lyes and Deceit, *ch.* 6. 12.

Q. What are the Vertues he commended?

A. Silence and Patience, *ch.* 7. 5, 6.

NAHUM.

Queſt. *WHat doth* Nahum *teach?*

A. That it is dangerous to reſolve to live in the fear of *God*, and fall from it again.

Q. By whoſe example?

A. By

A. By the example of the *Ninevites.*

Q. *Did they ſo?*

A. Yes, they quickly forgot the Preaching of *Jonah*, and the mercy that God ſhewed them at that time, and turned again to their former Iniquity; for which *Nahum* propheſies their deſtruction.

Q. *And were they then deſtroyed?*

A. Yes.

Q. *By whom?*

A. By the *Caldeans.*

HABAKKUK.

Queſt. WHat did Habakkuk *Preach againſt?*

A. The Pride and Tyranny of the *Caldeans*, that were pufft up with their Spoils and Victories.

Q. *What doth he compare the Men of this world unto?*

A. To Fiſhes.

Q. *What is his reaſon?*

A. Becauſe as amongſt Fiſhes, the Great devour the Small; ſo is it among Men, *ch.* 1. 14.

Q. *How loathſom is Tyranny and Pride?*

A. So loathſom, that the very Stones of the wall ſhall cry out againſt it, *ch.* 2. 11.

Q. *What did he propheſy, ſhould be the end of the* Caldeans?

A. Ruin and deſtruction.

Q. *By whom?*

A. By the *Medes* and *Perſians*, ch. 2. 8.

ZEPHA-

ZEPHANIAH.

Queſt. *When propheſied* Zephaniah?

A. In the days of *Joſiah*, King of *Judah*.

Q. *How did he terrify the wicked?*

A. By foretelling them of their utter deſtruction and carrying into Captivity.

Q. *How did he comfort the godly?*

A. By propheſying their Return and Happineſs, and the Revenge God would take upon their Enemies.

HAGGAI.

Queſt. *Who are the three laſt Prophets?*

A. Haggai, Zachary, Malachy.

Q. *When were theſe three ſent?*

A. After the ſeventy Years of Captivity were expired.

Q. *For what cauſe?*

A. To comfort the People, and to encourage them to haſte to the building of the Temple.

Q. *Were they ſlack in that buſineſs then?*

A. Yes, by preferring their own private gain in toiling for wealth, and building themſelves fair Houſes, before the Glory of God.

Q. *What was the reaſon?*

A. They had no reaſon at all; yet, as corrupt Men that never want policy excuſe their to vile diſpoſition, they pretended the time was not yet come, *ch.* 1. 2.

Q. *Who reproved them?*

A. God

A. God first, and *Haggai* afterward.

Q. How did God reprove them?

A. By sending a Famine amongst them.

Q. How did the Prophet reprove them?

A. By rebuking them in these words; *Is it time for your selves to dwell in ceiled Houses, and not to build the House of the Lord?*

Q. Were they upon this converted?

A. Yes.

Q. What was the sign of their Repentance?

A. Fear before the Lord, *ch.* 1. 12.

Q. How did the Lord comfort them?

A. He sent his spirit unto them, saying; *Bring Wood, and build this House, and I will be favourable unto it*, ch. 1. 8.

Q. Who were the chief of the People in this work?

A. Zerubbabel the Son of *Shealtiel*, and *Jehoshua* the Son of *Jehosadak* the High Priest.

Q. What was the promise of God unto them?

A. That although his House seemed nothing like so sumptuous and beautiful, as that which *Solomon* built; yet, if they would have patience, the time should come, that he would make it far more glorious.

Q. How is that to be understood?

A. Not of the Material Temple, built with Wood and Stone; but of the Spiritual, which should be erected by the coming of Christ, *ch.* 2. 9.

Q. What saith the Lord here of their Sacrifice?

A. That they were unclean.

Q. How?

A. Not in the things themselves, but because the Persons that offered them were unclean.

Q. What learn we by that?

A. Neither to offer Prayer nor Thanksgiving to the Lord, but with a pure Heart; for the intent

tent of the Heart, and not the word of the Mouth, justifieth.

ZACHARIAH.

Queſt. *Whoſe Son was* Zachariah?

A. The Son of *Barachia*

Q. *Why was he ſent?*

A. To inſtruct and comfort the People.

Q. *How did he inſtruct them?*

A. That they would avoid the wickedneſs of their Fathers.

Q. *How did he comfort them?*

A. By telling them, God would be merciful unto them, aſſiſt them in their work, *ch.* 1. 16. Put back their Enemies, *ch.* 1. 21. Fill them with all plenty of Graces, *ch.* 1. 17. Be a wall of Fire about his Church, and a continual Light in the midſt thereof, *ch.* 2. 5. And that *Zerubbabel*, as he had begun, ſo ſhall he finiſh the Temple, againſt all hinderances whatſoever, *ch.* 4. 9.

Q. *If they did ſerve the Lord, upon whom would he caſt their Afflictions?*

A. Upon their Enemies.

Q. *How ſhould their Zeal to Gods Service be manifeſted?*

A. By their works, *ch.* 1. 3.

Q. *What ſhould be their beſt Cloathing?*

A. Not Silks, nor precious Stones; but Righteouſneſs through Chriſt, *ch.* 3. 4.

Q. *What doth he Propheſie of Chriſt?*

A. That he ſhould be both King and Prieſt, by the Crowns that were ſet upon the head of *Joſhua*, *ch.* 6. 11

Q. *Why ſhould thoſe Titles be Attributed to him?*

A. To

A. To signifie all Power was given unto him, Spiritual and Temporal.

Q. In what sort was Christ promised to come?

A. Humbly, and in Poverty, riding upon an Ass, *ch.* 9. 9.

Q. And why?

A. Because the Prophets had set forth his Kingdom without Majesty and Pomp; yet that his Dominions should stretch from Sea to Sea, *ch.* 9. 10.

Q. But wherein was their Errour?

A. In their gross and earthly Imaginations, having the Eyes of their Minds fixt upon the transitory Pomp of this world, and not upon the true and spiritual Glory of Eternity.

Q. After the Jews *Return, and Re-edifying of the Temple, were they at Peace?*

A. No, they had many Afflictions and Temptations, for the trial of their Patience, and approving of their Faith; only such as believed, had the Peace of Conscience.

MALACHY.

Quest. *WHat is the first sin* Malachy *reproved?*

A. Obstinate Hypocrisie.

Q. Wherein?

A. In that the *Jews* were manifest Offenders, and yet seemed to justifie themselves. *ch.* 1. 6.

Q. If we make God our Father, what doth he require of us?

A. Honour.

Q. If we make him our Lord, what?

A. Fear, *ch.* 1. 6.

Q. What is the second Sin Malachy *reproveth?*

A. Carelesness in the Priests, that thought any Sacrifice

Sacrifice was ſufficient, and did not examine whether it were according to Law or not, *ch.* 1. 8.

Q. *What was required in the Prieſt?*

A. A care in his heart to ſerve God aright, and his lips to be a treaſure of knowledge to inſtruct the People, *ch.* 2. 1, 7.

Q. *What is the third ſin that the Prophet reproveth?*

A. The marrying wives of a ſtrange Religion.

Q. *What is the puniſhment of that ſin?*

A. The Lord will cut him off that doth ſo, *ch.* 2. 11, 12.

Q. *What is the fourth ſin?*

A. Breach of wedlock, *ch.* 2. 24.

Q. *What is the fifth?*

A. Their diſtruſt, ſaying it was in vain to ſerve God, ſeeing the proud proſpered, and they were croſt, *ch.* 3. 14, 15.

Q. *From whence proceeded that ſin?*

A. From want of patience, and ſubmitting to God's pleaſure; for if they ſaw not God's help ever preſent to defend them, they would ſtraightway murmur, which was a ſign alſo of ingratitude.

Q. *How?*

A. In that they forgot their former deliverance.

Q. *Who ſhould be the next Prophet to ſucceed him?*

A. *John* Baptiſt.

Q. *Wherein ſhould his Office conſiſt?*

A. In joining the People together in one unity of Faith, and pronouncing God's Judgments againſt ſuch as ſhould refuſe to receive Chriſt, *ch.* 4. 5.

Q. *Who ſhould be the laſt?*

A. Chriſt Jeſus the true Son of righteouſneſs, whoſe comfortable beams of Mercy ſhine upon our Souls to eternal Happineſs, *Amen.*

The Doctrine of the New Teſtament.

Exeept we abide in Chriſt we can do no good thing, Joh. 15. 4.

THE INDUCTION.

Queſt. *VVHat doth the New Teſtament include?*

A. The Goſpel.

Q. *What is the Goſpel?*

A. A meſſage of glad Tidings.

Q. *What doth it principally contain?*

A. The Hiſtory of Chriſt.

Q. *Upon how many points ſtands the Hiſtory of Chriſt?*

A. Upon five.

Q. *Which be they?*

A. Upon his Birth, his Life, his Death, his Reſurrection, and his Aſcenſion.

Q. *VVhat doth his Birth teach us?*

A. That it is the Day-ſtar of mercy, riſen to conduct us out of the darkneſs of death, and guide our feet in the way of peace, *Luke* 1. 79.

Q. *VVhat doth his Life teach us?*

A. All the Vertues requiſite for a true Chriſtian, he being the Way, the Truth, and the Life, *Joh.* 14. 6,

Q. *What doth his Death teach us?*

A. That our debt is paid, and the rigor of the Law ſatisfied, due to us for our ſin, wherein conſiſteth our full Redemption, *Matt.* 20. 28. *Gal.* 4. 5. *Heb.* 9. 22.

Q. *What doth his Reſurrection teach us?*

A. The

A. The conqueſt over Death, Sin and Hell, wherein conſiſteth our juſtification, *Rom.* 4.

Q. *How doth his aſcenſion teach us?*

A. That our paſſage into Paradice is by him only made open, which before (through ſin) was ſhut againſt us, to the intent that where he is, we may alſo be, *John* 12. 26. and 17. 24.

Q. *What doth Chriſt require of us for all theſe benefits?*

A. Two things.

Q. *Which be they?*

A. Faith and Obedience.

Q. *What is Faith?*

A. An aſſured belief of all his words and deeds.

Q. *What is Obedience?*

A. A conſtant endeavour to perform all that he hath commanded, *Matt.* 28. 20.

Q. *How doth the old and New Teſtament agree?*

A. In this, that they both teach to know one God, embrace one Faith, and erect one Church.

Q. *How do they differ?*

A. Four manner of ways.

Q. *Which be they?*

A. Firſt, touching their publication; ſecondly, their effect and Fruit; thirdly, their Ceremonies; and fourthly their Teachers.

Q. *How do they differ touching their Publication?*

A. The Law was publiſht with terrour, and the Goſpel with joy.

Q. *How do they differ touching their Fruit?*

A. The fruit of the Law is death, *Deut.* 27. 26. The fruit of the Goſpel Life, *John* 17. 3.

Q. *How touching their Ceremonies?*

A. In the Law, their Altar was made of ſtone, In the Goſpel our Altar is Chriſt Jeſus, *Heb.* 3. 19.

In the Law they did ſacrifice Calves: In the Goſpel our Sacrifice muſt be the Calves of our lips, Prayer and Thankſgiving, *Heb.* 13. 15. In the Law they did circumciſe the Fore-skin, in the Goſpel we muſt circumciſe and cut off the lewd affections of our hearts, *Rom.* 2. 29. In the Law their Paſſover was a Lamb of the Flock, *Exod.* 12. 3. In the Goſpel our Paſſover is the Lamb Chriſt Jeſus, 1 *Cor.* 5. 7. In the Law the Paſſover was but the ſhadow of the thing; In the Goſpel our Paſſover is the thing it ſelf.

Q. *How do they differ touching their Teachers?*

A. The publiſher of the Law was Man, *Moſes* the publiſher of the Goſpel, God and Man, Chriſt. The Teachers of the Law foretold the coming of Chriſt in the fleſh, *Iſa.* 7. 14. The Teachers of the Goſpel foretold his coming in Glory, *Matt.* 24. 30. 31. & 25. 31. The Teachers of the Law led forth the Children of God to *Canaan*, *Joſhua* 13. 6. The Teachers of the Goſpel direct them to Heaven, *Matt.* 5. 3. & 10. They delivered them from the hands of humane Tyrants, *Exodus* 12. 13. *Judges* 16. 30. Chriſt in the Goſpel ſet us free from the hands of the Spiritual Tyrant, the Devil, 1 *Cor.* 15. 14.

Q. *How many are the writers of the Goſpel?*

A. Four.

Q. *Which be they?*

A. Matthew, Mark, Luke, and *John.*

Q. *Is the Subject of theſe Holy writers all one?*

A. It is.

Q. *What method ſhall we then uſe, to draw particular points of Doctrine from each of them, and not iterate any thing?*

A. Divide the whole Hiſtory of Chriſt into four parts, and every part into four branches.

Q. *Content, what are the four branches I ſhall diſpute with you upon, in the Goſpel after Saint* Matthew?

A. Theſe

A. Theſe; Chriſt his Birth, his Perſecution, Baptiſm, and Election of his Apoſtles.

Doctrine out of the Goſpel AFTER St. *MATTHEW.*

Queſt. WHat was Matthew *by profeſſion?*

A. A Publican.

Q. *What were the Publicans?*

A. Thoſe kind of Jews, which in the name of the Romans, did gather up the Taxes and Tallages impoſed upon the People.

Q. *How came he to be an Apoſtle?*

A. Chriſt called him as he was ſitting at the receipt of Cuſtom, who preſently, notwithſtanding the Scandal and bad reports which the Jews had given out of Chriſt, and that he himſelf was exceeding rich, left all and followed him.

Q. *What did* Matthew *firſt ſet down?*

A. The coming of Chriſt into the World.

Q. *How is that?*

A. Two manner of ways.

Q. *Which be they?*

A. Once in the Fleſh, many times in Spirit.

Q. *How comes he in Spirit?*

A. Two manner of ways, by Grace to inſpire us, as when the Spirit of God fell upon the 70 Elders, *Num.* 11. 25, 26. and upon the Apoſtles, *Acts* 2. 3, 4. or by Faith, to aſſure us, as St. *Paul* ſaith, the ſame Spirit beareth witneſs with our Spirits, that we are the Children of God, *Rom.* 8. 15, 16.

Q. *By what example do we learn Christs coming in the spirit?*

A. By the example of Gods appearance to *Elijah.*

Q. *How was that?*

A. First came a mighty wind and tare the Rocks, but God was not there; then rose an Earth-quake, but God was not there; then came a fire, but God was not there; at last came a soft and still voice, and God was there, 1 *Kings* 19. 11, 12.

Q. *Doth Christs spirit after the same manner descend unto us?*

A. Yes.

Q. *How?*

A. First, there comes the breath of his threatning voice to break our stony hearts? Then an Earth-quake, that is, a trembling at his judgments; thirdly, a fire to try if we repent aright; last of all, a soft voice of happy tidings, which is the Lamb Christ Jesus.

Q. *How was his coming in the flesh?*

A. He was conceived by the Holy Ghost, and born of the Virgin *Mary*, *ch.* 1. 18.

Q. *Is this all the time he shall come in the flesh?*

A. No, he shall come at the latter day.

Q. *In what manner?*

A. With power and great glory, *ch.* 24. 30.

Q. *What to do?*

A. To judge the world with righteousness, and the People with equity; that is, to give to every one according to their deeds, *ch.* 16. 27.

Q. *Why did Christ take upon him our flesh?*

A. To satisfie for our sins.

Q. *How?*

A. In suffering underneath the Justice of God, what we had deserved.

Q. *What was the fifth evil that Christ suffered?*

A. Per-

A. Perſecution.

Q. *When?*

A. As ſoon as he was Born.

Q. *By whom?*

A. By *Herod* King of the *Jews.*

Q. *What learn we by that?*

A. That a Chriſtian's life in this world, from the day of our Birth, to the hour of our Death, is nothing but croſſes and afflictions.

Q. *How came* Herod *to be King?*

A. He bought it of *Ceſar* for a great ſum of money.

Q. *How did he behave himſelf in the Kingdom?*

A. Like a bloody Tyrant, he ſlew all that were of the lineage of King *David*, and burnt their Pedigrees, becauſe he feared to be driven from his Seat and Authority, by one which he heard ſhould ſpring of that Family; and therefore likewiſe he ſlew his Siſter, and her Huſband that was a *Jew*, and put to death his own Son which he had begot upon a *Jewiſh* Woman.

Q. *How long was it ere he could ſeat himſelf in the Kingdom?*

A. Thirty years, continually making war upon the *Jews*, ſo hard did they endure the Government of a ſtranger.

Q. *Why was* Jeruſalem *troubled when news was brought of the Birth of a new King, which was Chriſt, knowing they were weary of the Government of* Herod?

A. Firſt to flatter him, becauſe they would ſeem to be affected as he was, for he was greatly troubled, *ch.* 2. 3. And ſecondly, becauſe they feared there would ariſe a new occaſion of bloodſhed, by the contention of the two Kings.

Q. *What was the end of* Herod's *malice towards Chriſt?*

A. As it is of all perſecution of God's People, his own ruin; for Chriſt was delivered from his rage, *ch.* 2 13.

Q. *Did his rage ſo end?*

A. No, when he ſaw himſelf mocked of the wiſe men; that promiſed to bring him word where Chriſt was, he moſt cruelly ſlaughtered all the young Children of *Bethlehem*, and the Coaſts thereabouts, thinking ſo to be ſure of his deſtruction, *ch.* 2. 1.

Q. *What do we learn by the Maſſacre of ſo many Innocents, Chriſt only reſerved?*

A. That Tyranny may deſtroy the body of Religion, but not the Soul.

Q. *Was this no fault of the wiſe Men to break promiſe with* Herod?

A. No, it is lawful to break promiſe in any thing wherein the honour and ſervice of God may be concerned.

Q. *How was Chriſt preſerved?*

A. By flight into *Egypt*.

Q. *Why did Chriſt, being God, give place to the fury of* Herod?

A. To ſhew that it is lawful for us to fly from Perſecution, and ſave our lives, ſo it may be done without ſcandal to the Goſpel, *ch.* 10. 23.

Q. *Why did he fly into* Egypt *rather than to any other Country?*

A. For two cauſes; firſt, that the Scripture might be fulfilled, according to the Prophet *Hoſea*: Out of *Egypt* have I called my Son: and ſecondly, to ſhew that he would forſake the *Jews* for their ingratitude, and receive the Gentiles.

Q. *Wherein conſiſted their ingratitude?*

A. In ſtoning the Prophets and Men of God, which were ſent to them for their Souls health, *ch.* 23. 27.

Q. *How*

Q. *How doth Christ propheſie their ingratitude ſhall be puniſhed?*

A. By threatning upon them a Spiritual and Corporal Plague.

Q. *What was the Spiritual Plague?*

A. Famine of the word, and ſcarcity of Teachers.

Q. *What was their Corporal Plague?*

A. Ruin of their City, deſolation of their Temple, and a general diſſipation and ſcattering of their whole Nation, at whoſe hands ſhall be required the blood of all the Saints, from *Abel* to *Zacharias* the Son of *Barachia*, whom they ſlew between the Temple and the Altar.

Q. *How many were the benefits God beſtowed upon the Jews?*

A. Innumerable, but theſe eſpecially? he ſaved *Noah* from the Flood, *Abraham* from the Chaldeans; he brought them afterward out of *Egypt* through the Red Sea; he fed them in the wilderneſs with meat from Heaven, and water from the Rock; Forty years ſpace their Garments never waxed old; he led them dry over *Jordan*; he gave them poſſeſſion of one and thirty Kingdoms; he inſtructed them in his true Service; he built them a Temple; he ſupplied them daily with Prophets to be their guides; and finally ſent his only begotten Son amongſt them, to be a Phyſician both of their Bodies and Souls, whom they moſt cruelly put to death.

Q. *Who did firſt make known the Birth of Chriſt?*

A. A Star, *ch.* 2. 2.

Q. *How did that Star differ from other Stars?*

A. In three reſpects; Firſt, as touching the place, being lower fixed than other Stars Secondly, as touching the motion, moving directly forward, and not circularly: And thirdly, as

touching the time, it ſhone as well by day as by night.

Q. *To whom did the ſtar appear?*

A. To the wiſe men of the Eaſt, to conduct them where Chriſt was born.

Q. *What was ſignified by that Star?*

A. The ſpirit of God which muſt illuminate our hearts, or we ſhall never find the way unto Chriſt.

Q. *When the wiſe men found Chriſt, what did they?*

A. As men muſt do when they have once got a knowledge of him.

Q. *What is that?*

A. Acknowledge our love and ſervice to him by our external oblations.

Q. *What were their Oblations?*

A. Gold, Frankincenſe, and Myrrh; Gold, as he was a King; Frankincenſe, as he was a Prieſt; and Myrrh, as he was a Prophet, *ch.* 2. 11.

Q. *But inſtead of theſe three things, what do we Chriſtians learn to offer unto him?*

A. For Gold, purity of Life; For Frankincenſe, Prayer and Thankſgiving; and for Myrrh, Patience in Adverſity.

Q. *In the eleventh Chapter of this Goſpel, Chriſt ſaith, I thank thee Father, that thou haſt hid the knowledge of thy will from the wiſe and prudent, and haſt ſhewed it unto babes; yet here he ſaith, the wiſe men come to worſhip him; what difference is there betwixt the wiſe men he ſpeaketh of there, and theſe mentioned here?*

A. By the wiſe men there, he underſtandeth ſuch as arrogantly depend upon their own knowledge, and meaſure all things by humane reaſon: By wiſe men, in this place, he underſtands ſuch wiſe men as in things that belong to the honour of God and our juſtification, reject the power and

and wiſdom of Man, and cleave only to the grace of God through Chriſt, and ſincerity of his word. In which ſenſe they are alſo called Babes, *ch.* 11. 25.

Q. *In profeſſion of Chriſt, what comfort have we?*

A. A threefold comfort: firſt, we know he is our Lord, and can, and will defend us from all our Enemies, *ch.* 28. 18, 20. Secondly, he is our Teacher, and will inſtruct us in all things neceſſary to Salvation. And thirdly, our ſpiritual Phyſician, to call us unto him to comfort and heal our afflicted Conſciences, *ch.* 11. 28.

Q. *Where is the end of the Old Teſtament, and beginning of the New?*

A. In the Baptiſm of Chriſt; for by that God doth as it were point unto us, ſhew that he is the true Meſſias and Saviour of the world.

Q. *By what ſign?*

A. By the viſible appearance of the Holy Ghoſt, and the Voice that was heard, This is my dearly beloved Son, in whom I am well pleaſed, *ch.* 3. 17.

Q. *How many things are required in Baptiſm?*

A. Three; the viſible Element, (which is water) the Word, and a promiſe of Grace.

Q. *What was the difference between the Baptiſm of* John, *and the Baptiſm of Chriſt?*

A. *John* did Baptize with water to Repentance, but Chriſt did Baptize with Fire, that is by the Holy Spirit, working in our hearts to the Remiſſion of Sins.

Q. *Why is* John *ſaid to prepare the way of the Lord?*

A. Becauſe his Doctrine was Repentance; and no Man can come unto Chriſt, except he firſt confeſs the damnable ſtate he is in through Sin, and be heartily ſorry for the ſame; faithfully believing, only by the Merits of Chriſt to be delivered from thence.

Q. *Whom*

Q. *Whom did God firſt call to his Service?*

A. Poor Fiſher-men.

Q. *What do we learn by their Calling?*

A. Two things.

Q. *Which be they?*

A. Firſt, an example of charity in Chriſt, that of his tender Mercy and Grace, choſe ſuch poor and ſimple Men to be the chief Paſtors and Pillars of the Church. Secondly, an example of faith and obedience in them, who no ſooner were called but ſtraightway left all they had, and followed, Chriſt, *ch.* 4. 22.

Q. *How did they follow him?*

A. Not as many Chriſtians now adays do, in outward ſhew, and ſeeming holineſs; but with that reſolution, that they willingly underwent poverty, ſcorn, ſlander, and death it ſelf, to ſhew themſelves worthy Scholars of ſo worthy a Maſter. Beſides, they were but once called upon, and they came; but we are many times exclaimed upon, and yet we come not.

Q. *How led Chriſt his Diſciples?*

A. Two manner of ways, bodily and ſpiritually.

Q. *How did he lead them bodily?*

A. By enduring his Body to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publiſhing of the Goſpel, and work of their Salvation.

Q. *How did he lead them ſpiritually?*

A. By manifeſting unto them great ſigns and arguments of humility, patience, love, fortitude, and all other vertues of the mind; ſo that what he was, ſuch he would have them, and all that inſiſt upon his Holy Name, to be.

Q. *Why did not Chriſt chuſe his Diſciples amongſt the Mighty, Learned, and Rich Men of the world?*

A. Becauſe the Mighty ſtand upon their Reputation, the Learned are obſtinate in their Opinions,

ons, and the rich enthralled with covetouſneſs.

Q. *Was there none of this ſort came when Chriſt called them?*

A. Yes, but they were but few, as of rich Men, *Zacheus* and *Matthew*; of Gentlemen, the Centurion, and *Joſeph* of *Arimathea*; and of the Learned, *Nicodemus*, *Gamaliel*, and *Saul*.

Q. *Did theſe Men leave all and follow Chriſt?*

A. They did.

Q. *How then had* Matthew *a houſe to banquet Chriſt in afterward?*

A. To forſake all, is underſtood, not clean to depart from all which they had; but to make no reckoning of their Goods, otherwiſe than might ſerve to the glory of God, and the relief of his poor diſtreſſed members.

Q. *Why doth Chriſt call his Apoſtles and Miniſters, the Salt of the Earth?*

A. Becauſe as the property of Salt is to bite, purge, and preſerve; ſo their Doctrine ought to teſtify, reprove, and inſtruct.

Q. *Why are they called the Light of the World?*

A. Becauſe in Doctrine and Converſation, they muſt be as ſhining and glorious Guides to the dark minds of the Ignorant.

Q. *What is the end thereof?*

A. The glory of God.

Q. *Is it not then enough for them to preach the Goſpel openly, and with boldneſs of heart?*

A. No, they muſt likewiſe bring forth fruits of good life, by their deeds of charity, *ch.* 5. 26.

Q. *In how many things conſiſteth the Teſtimony of a good life?*

A. In three.

Q. *Which be they?*

A. In Holineſs, which belongeth to God; in righteouſneſs, which belongeth to our Neighbour; and in ſoberneſs, that belongeth to our ſelves.

Q. *For*

Q. *For how many cauſes are we bound to ſerve God?*

A. For three cauſes; *Jure Creationis*, becauſe he Created us; *Jure Redemptionis*, becauſe he Redeemed us; and *Jure Amoris*, becauſe he loved us.

Doctrine out of the Goſpel AFTER St. *MARK.*

Queſt. *WHat was* Mark?

A. A Diſcipline of *Peter's*, of whom he had learned the Acts of Chriſt.

Q. *What are the Branches to be handled in this Goſpel?*

A. The tempting of Chriſt, his Faſting, Prayer, and Miracles.

Q. *When was Chriſt tempted?*

A. As ſoon as he had received Baptiſm; whereby we learn, that the Spirit of God begins no ſooner to work, but it is as ſoon croſt, and over-thwarted by the Spirit of the Devil, *ch.* 1. 12.

Q. *What is the difference between theſe two Spirits?*

A. The Spirit of God is loving, gentle, meek, not forcing, nor threatning; the Spirit of the Devil is ſubtile, cruel, falſe, and full of terror: between theſe two Spirits the Spirit of Man is continually toſſed; the one working to our Salvation, the other to our Damnation.

Q. *Who did tempt Chriſt?*

A. Two ſorts of Creatures.

Q. *Which be they?*

A. The Devil, and the *Jews.*

Q. *From*

Q. *From whence fetcheth the Devil his Arguments, wherewith he tempteth?*

A. From three things; either from the wit and Reason of Men, the Customs of the world, or from the corruption and wresting the Scriptures, as in this place appears.

Q. *What doth the Devil tempt unto?*

A. Sin.

Q. *What is the Nature of sin?*

A. To destroy.

Q. *What follows Sin?*

A. A twofold Judgment; the one inward, as Torment of Conscience, and Decay of Gifts; the other outward, as contempt and reproach of the Word.

Q. *How many kind of Temptations are there?*

A. Two.

Q. *What be they?*

A. Bad, which proceed from the Devil, and his Instruments; and Good, which proceed from God.

Q. *How doth God use to tempt?*

A. Two manner of ways; by tryals on the right hand, and by tryals on the Left.

Q. *How doth he tempt us by Tryals on the Right hand?*

A. By offering us temporal Blessings, as wealth, Promotion, and such like, to see if we will take hold of them justly, or after any indirect and sinful manner: Or by bestowing upon us Temporal Blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almoners.

Q. *How doth he tempt us by Tryals on the Left hand?*

A. By suffering Heresies to rise up amongst us, to see if they can seduce us; or by common Corruption of Manners, when many Slanders, Scandals,

dals, and Injuries are offered, to prove our Conſtancy, Patience, and Love.

Q. *How did the* Jews *tempt Chriſt?*

A. By frivolous queſtions to entrap his Life; as, whether it was lawful to give Tribute to *Ceſar*, or no, *ch.* 12. 14.

Q. *What is our comfort in Temptation?*

A. That if we abide faithful and conſtant, God at the laſt will ſend the Angels to deliver us, as he did unto our Saviour, *ch.* 1. 13.

Q. *Why doth God ſuffer us to be tempted?*

A. For five ſpecial reaſons.

Q. *Which be the?*

A. Firſt, to try whether we be Faithful. Secondly, to make us ſeek unto him for help. Thirdly, the better to manifeſt his power and love in delivering us. Fourthly, to create in our heart a thankfulneſs for our deliverance. And fifthly, that we may be made like unto our Saviour Chriſt.

Q. *Is it in the Devil's power to tempt us when he pleaſeth?*

A. No, he cannot do it; by the example of the unclean Spirit, which Chriſt had caſt out of the Man in the Country of the *Gadarens*, who could not enter ſo much as into the Herd of Swine, before he had aſked leave of Chriſt, *ch.* 5. 14.

Q. *What doth this infer?*

A. That we ought always to pray, that we be not led into Temptation.

Q. *After Chriſt was delivered from the Temptations of the Devil, what did he?*

A. As we ought to do in the like caſe, more chearfully endeavoured to perform the will of his Father.

Q. *What may we therefore liken the Temptations of the Devil unto?*

A. A blow or wound, which diſmays not the good Chriſtian; but rather ſtirs him up more forcibly

cibly to withſtand the Aſſault of his Enemies.

Q. *What opportunity did the Devil watch to tempt Chriſt?*

A. When he was alone in the wilderneſs, and oppreſt with long faſting.

Q. *How long had he faſted?*

A. Forty days and forty nights.

Q. *What company had he?*

A. None but wild Beaſts.

Q. *What may we underſtand by the wilderneſs?*

A. The world.

Q. *What by the wild Beaſts?*

A. The inward and outward dangers thereof.

Q. *Inward dangers, of what?*

A. Of ones rude and untamed affections.

Q. *Outward danger, of what?*

A. Of the vanities whereby we continually fall.

Q. *What is a good remedy againſt theſe dangers?*

A. Faſting, and not, as ſome ſuppoſe, forty days, but ſo long as we live in the wilderneſs of this wicked world.

Q. *What is faſting?*

A. Sobriety of Life.

Q. *How many kinds of faſtings are there?*

A. Two.

Q. *Which be they?*

A. Corporal, which is a refraining from meat; and Spiritual, which is an abſtaining from ſin.

Q. *When are we truly ſaid to faſt?*

A. When we keep our eyes from looking after Vanities, our Tongue from curſing, ſwearing, and evil ſpeaking, our hearts from meditating miſchief, our hands from practiſing unlawful actions, and our feet from treading the way of Scorners.

Q. *What is the true property of faſting?*

A. It muſt not be done for vain-glory, but to mortify the Body, that it may be in ſubjection

to

to the Spirit, and to the intent we may have the more provision for the relieving of the poor.

Q. *What are the effects that follow fasting?*

A. Health, perfection of memory, sharpness of wit, long life, and happiness of soul.

Q. *What is the opposite of fasting?*

A. Intemperance.

Q. *What is intemperance.*

A. An overflowing of voluptuousness against reason, and the health of the Soul, seeking no other contentation, but the delight of the Senses.

Q. *What are the effects that follow it?*

A. Disorder, Impudency, Unseemliness, Negligence, imbecillity of Body, and destruction of Soul.

Q. *Wherein consists intemperance?*

A. In sumptuous feasting.

Q. *Is it not tolerable for Christians to feast?*

A. Yes, if it be done with moderation or thanksgiving, as it appears by the example of *Matthew*, who feasted our Saviour Christ, *ch.* 2. 15.

Q. *Whom must we feast?*

A. Not our rich Neighbours, lest they bid us again, and so recompence be made; but the Poor, Maimed, Lame, and Blind, and God shall reward us at the Resurrection of the just, *Luke* 14. 12, 13.

Q. *May not a Man both feast and fast at one instant?*

A. Yes, so in the midst of his delicates he be able to temper his affections.

Q. *What must be joined to fasting, to make it acceptable?*

A. Repentance and Prayer.

Q. *What is Repentance?*

A. A hearty sorrow for sin, with a firm resolution never to offend again; so that it is not enough to be grieved for our sin; except we likewise mend.

Q. *Give*

Q. *Give an inſtance?*

A. It is our Saviours words, Repent and amend, for the Kingdom of God is at hand.

Q. *What goes before Repentance?*

A. Admonition.

Q. *What follows?*

A. Forgiveneſs.

Q. *Who hath power to forgive?*

A. Chriſt the Son of God. *ch.* 2. 10.

Q. *When hath he power to forgive?*

A. Whenſoever we call upon him by Faith, as by the example of the blind man, *ch.* 10.

Q. *What doth this readineſs to forgive infer?*

A. Imitation in us to do the like one for another.

Q. *Why?*

A. Becauſe, unleſs we forgive one another, we ſhall not be forgiven of our Father which is in Heaven, *ch.* 11. 26.

Q. *How many Circumſtances as touching our ſelves are to be conſidered in pardoning offences?*

A. Six.

Q. *Which be they?*

A. Firſt, who it is that muſt forgive? every one, as well the King as the Subject: Secondly, what is to be forgiven; not only ſlight offences, but capital wrongs, whether ſudden or premeditate: Thirdly, whom they be we muſt forgive, namely, our Chriſtian Brethren: Fourthly, how often, not ſeven times only, but ſeventy times ſeven: Fifthly, in what ſort, not feignedly, but from the heart: Sixthly, when, not at the Altar only, and when we pray, but at all times when our Brethren ſhall ſeem to offend.

Q. *In how many points conſiſteth forgiveneſs?*

A. In four.

Q. *Which be they?*

A. Conni-

A. Connivere, to wink at our Brothers Offence; *Condonare*, to pardon the quality of the Offence, *Remittere*, to with-hold the Punishment; and *Indulgere*, to take into Favour again.

Q. *But if the Offence be such as we must needs reprove our Brother, how must it be done?*

A. Mildly, lovingly, secretly, and guiltless our selves of what we reprove him for; freely, and without fear, upon a true and just occasion, and at a fit time.

Q. *To what may we compare him that is a great Reprehender of others, and never looks unto his own Infirmities?*

A. To five things.

Q. *Which be they?*

A. To the Lamp in the Temple, which giveth Light to the Priest, and consumeth it self. 2. To the Eye that seeth all things, but sees not it self. 3. To *Noah's* work-men, that built an Ark to save *Noah*, and were drowned themselves. 4. To such a one as cloaths every one, and goes naked himself. 5. To *Esau*, that was a Forrester, lived always abroad, and therefore did lose the Blessing at home.

Q. *What is the Gate that opens to forgiveness before God?*

A. Prayer.

Q. *What is Prayer?*

A. A calling upon God in the time of trouble.

Q. *How many sorts of Prayer are there?*

A. Two, Mental, consisting in the Heart, without utterance from the Tongue, and Vocal, conceived in the Heart, and pronounced by the Tongue.

Q. *How many are the special Properties of Prayer?*

A. Four.

Q. *Which be they?*

A. It

A. It must be secret, without Ostentation; Zealous, without doubting to obtain; brief, without much babling; and constant, without intermission, *ch.* 11. 24.

Q. *How many Reasons are there to prove the Goodness of Prayer?*

A. Six.

Q. *Which be they?*

A. First, It is full of Joy; for the Company of God there is nothing but Joy. *Secondly*, God hath built an House, and appointed a day for it. *Thirdly*, It maketh us like the Angels in Heaven. *Fourthly*, It is an Incense in the Nostrils of God. *Fifthly*, It doth more good than Alms-deeds; for by our Alms we help but a few; but by Prayer, we may profit thousands. *Sixthly*, It is a victorious thing; for it overcometh God, who overcometh all things.

Q. *When must we pray?*

A. At all times.

Q. *Why?*

A. Because we know not when the Lord will call us to Judgment, *ch.* 13. 33.

Q. *What is an Enemy to Prayer?*

A. Drowsiness; and therefore our Saviour hath said, *watch and pray?*

Q. *How must our minds be disposed when we pray?*

A. To be in Charity with all.

Q. *What may encourage us to pray?*

A. The faithful promise of the Lord, that he will hear us; *Ask and ye shall have, knock and it shall be opened unto you.*

Q. *How was Prayer effectual in Christ?*

A. By Prayer he wrought some of his Miracles, as appeareth, *ch.* 9. 29.

Q. *What is a Miracle?*

A. An Act exceeding the course of Nature.

Q. *Why*

Q. *Why was it requisite that Christ should work Miracles?*

A. To prove himself both God and Man; and consequently the true Messias and Saviour of the world.

Q. *To save, how many ways may it be understood?*

A. Two manner of ways; *First*, In preserving and giving Temporal Blessings to all: And, *Secondly*, In redeeming of some, by giving eternal Happiness to the Elect.

Q. *What are the Miracles of Christ?*

A. Giving Sight to the Blind, Strength to the Lame, Health to the Sick, Walking upon the Waters and Raising the Dead, *&c.*

Q. *In this respect what is Christ called?*

A. A Physician.

Q. *How doth he differ from other Physicians?*

A. He wrought by his own Power, he looked not for Reward, and he scorned not to handle and touch his sick Patients, notwithstanding the Contagion of their Diseases.

Doctrine out of the Gospel AFTER St. LUKE.

Quest. WHat was Luke?

A. A Physician of *Antioch*, and a Companion with *Paul* in his Travels.

Q. *Did he write the Gospel as an Eye-witness of the same?*

A. No, but as he had heard from *Paul* and others.

Q. *what*

Q. *What are the points, from whence we muſt derive our arguments in the Goſpel?*

A. The Preaching of Chriſt, the Slanders which he ſuffered for the ſame, his Apprehenſion and Examination.

Q. *When began Chriſt to Preach?*

A. At twelve years old, when his Parents found him diſputing with the Doctors in the Temple, *ch.* 2. 46.

Q. *How ſhall we know a Preacher?*

A. By his fruits.

Q. *Which be they?*

A. His Doctrine, if it be of God; and his Converſation, if it be according to his Doctrine.

Q. *How many things are required in a Preacher?*

A. Six things, to Preach, to Exhort, to Pray, to Praiſe, to Reprove, and to Encourage.

Q. *What is it to Exhort?*

A. To remember the hearers of the word, what they have heard, and to be ſerious with them not to forget that which they have learned; but to bring forth fruits of a good Life.

Q. *What are the fruits of a good Life?*

A. Deeds of charity done to the honour of God, and good of our Neighbour.

Q. *To what end are they available?*

A. To ſhew how near, or how far off we are from Chriſt; for he that finds by the diſpoſition of his Heart, that he willeth well to all Men, not only his Friends, but his Enemies, hath a ſure Teſtimony, that God doth dwell in him: whereas contrariwiſe, he that feeleth not the heat of charity in his Heart, may think aſſuredly God is far from him.

Q. *Are we then juſtified by works?*

A. Yes, before Men; but by Faith before God.

Q. *What is it to Pray?*

A. To deſire of God to open the Hearts of the hearers, that they may be Edified by their hearing.

Q. *What*

Q. *What is it to praiſe?*

A. To give God thanks for them when they are ſeen to profit.

Q. *What is it to reprove?*

A. To inveigh againſt their ſins, laying before them the Judgment of God.

Q. *What is it to encourage?*

A. To give boldneſs to the Penitent, aſſuring them of Mercy.

Q. *What is required in the hearers?*

A. Five things: Firſt, diligent attention, not to have their minds carried away in time of Preaching, through Vanities. Secondly, meditation, to ruminate upon ſuch good Leſſons as they have heard. Thirdly, application to expreſs it, in the manner of their life. Fourthly, prayer for the continuance of God's Spirit upon their Teachers. And fifthly, thankſgiving for the light of the Goſpel.

Q. *After what method doth Chriſt teach?*

A. Sometimes by Parables and Similitudes, and ſometimes more plainly and familiarly.

Q. *Why did he preach by Parables?*

A. Becauſe the unbelieving *Jews* might hear, and not underſtand, *ch.* 8. 10.

Q. *What is a Parable?*

A. A diſcourſe, containing one thing in words, and another in ſenſe.

Q. *What Vices doth Chriſt reprove?*

A. All.

Q. *How doth he reprove Ambition?*

A. By ſaying to the Apoſtles, He that ſeemeth leaſt among you, the ſame ſhall be great, *ch.* 9.48.

Q. *How Pride?*

A. He that exalteth himſelf, ſhall be brought low; and he that humbleth himſelf, ſhall be exalted, *ch.* 8. 14.

Q. *How revenge?*

A. When *James* and *John* ſaw the Samaritans would

would not receive Christ, they wished him to call for fire from Heaven to consume them, but Christ rebuked them, saying, Ye wot not of what spirit ye are; I am not come to destroy, but to save; *ch.* 9. 55, 56.

Q. *How Inconstancy, or falling from the truth?*

A. No man having put his hand to the Plough and looking back, is apt for the Kingdom of God, *ch.* 9. 62.

Q. *How neglecting the word, when it is Preached, and not bringing forth fruits of repentance?*

A. It shall be easier for *Tyre* and *Sidon* in the day of judgment, than for such men, *ch.* 10. 14.

Q. *How worldly carefulness?*

A. By the parable of the rich man that built his Barns wide, and laid up goods for many years, and said to his Soul, Now take thy rest; when presently God pronounced unto him, Thou fool, this night shall thy Soul be taken from thee, *ch.* 12. 16, 20.

Q. *How else?*

A. By the example of the Ravens, and Lilies of the Field, which neither sow nor reap, yet God feeds them; and the Lillies are clothed with greater Royalty than *Solomon*, *ch.* 12. 24, 27.

Q. *By what reason did Christ confute the folly of worldly minded men?*

A. By an Argument *a minore ad majus*; by saying, which of you by taking thought can add to his stature one cubit; if ye be not able to do the less, how will ye perform the greater; *chap.* 12. 15, 16.

Q. *What must be our care?*

A. Not for trash of this world, but to lay up treasure in Heaven, where neither thief approacheth, nor rust can corrupt, *ch.* 12. 33.

Q. *How reproveth Christ rash judgment, in when we do condemn such upon whom God executeth his*

judgments, to be greater sinners than we our selves are?

A. By telling us, that except we repent, we shall all likewise perish, *ch.* 13. 3.

Q. Why?

A. Because whosoever hath deserved worst, we (if God should enter into judgment with us) have deserved as bad as they.

Q. How doth he reprove the trust in our own Merits?

A. By saying, when we have done all that we can, we are still unprofitable Servants, because we can do nothing but that which is our duty to do, *ch.* 17. 10.

Q. Whom doth Christ pronounce blessed?

A. The Peace-maker, the poor in Spirit, the Sorrowful, but they shall rejoyce, tho Persecuted, for great shall be their reward in Heaven, *Mat.* 5. 12.

Q. Wherein doth blessedness consist?

A. Not in Honour, for then *Pharaoh* had been blessed; not in Wit, for then *Achitophel* had been blessed; not in Wealth, for then *Ahab* had been blessed; but in the Fear of the Lord.

Q. How is this Fear preserved?

A. By having a care to the Commandments.

Q. Wherein consisteth this performance of the Commandments?

A. Not only in bridling the Hands, but in refraining the affections of the Heart; as it is not enough to refrain from the shedding of Blood, but from the thought thereof.

Q. How doth Christ threaten the cruel?

A. He that in anger calleth his Brother Fool, shall be in danger of Hell-fire, *Mat.* 5. 22.

Q. To what strict reckoning doth he call the Lascivious?

A. Whosoever looketh on a Woman to Lust after

after her, hath (saith he) committed adultery already with her in his heart, *Matt.* 5. 28.

Q. *Is it lawful for a man to put away his wife?*

A. No, except it be for fornication, *Matt.* 5. 32.

Q. *What Oaths must we use in our private Communication?*

A. Yea, yea; and nay, nay; for whatsoever is more than that, cometh of evil.

Q. *By what may we swear?*

A. Neither by Heaven, for it is the throne of God; Nor by Earth, because it is his footstool.

Q. *May we not swear at all?*

A. Yes, before a Magistrate, for the confirmation of a Truth, but not otherwise.

Q. *What is an Oath?*

A. A calling of God to witness, that what we swear is true, or to be revenged on us if we lye.

Q. *May we that are humane Creatures be revenged one upon another?*

A. No.

Q. *Why?*

A. Because Christ hath said, Bless them that curse you; do good to them that hate you, *chap.* 6. 28.

Q. *By what reason doth Christ bind us hereunto?*

A. By an argument taken from the nature of God, who is so gracious and loving unto mankind, as he maketh the Sun to rise, and the rain to fall upon the just and unjust, *Matt.* 5. 45.

Q. *Who is just?*

A. Not any man, for he that saith he hath no sin, he is a Liar, and there is no truth in him.

Q. *How many sorts of sinners are there?*

A. Three.

Q. *Which be they?*

A. The first are such as are of reprobate sense,

neither fearing God nor man; as *Pharoah*, *Judas*, &c. The second are such as before God are very impious, yet to themselves and the world would seem righteous; and of this sort are the *Pharisees* and *Hypocrites*. The third is of those that in the sight of God and the world are sinners, but because they acknowledge their sins, and are displeased with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous, as *Mary Magdalen*, *Zacheus* and the thief upon the Cross.

Q. *What is a spiritual note to know a repentant sinner by?*

A. Vigilance, that when the Lord cometh, he be not found an unprofitable Servant.

Q. *Who are called profitable Servants?*

A. Such as with care perform the will of their Master.

Q. *Who are called unprofitable Servants?*

A. First, such as are Magistrates, and abuse their authority to the hurt of such as are under them: Secondly, Such as are under the degree of Subjects, and neglect their calling, or deprave it by their wicked practice. Thirdly, Rich men that help not the necessities of the poor. Fourthly, the wise and learned, that suffer the ignorant to go astray for want of their good counsel and instruction.

Q. *For all these good instructions which Christ gave unto the* Jews, *how did they reward him?*

A. With slander and reproach, saying, that he did blaspheme, and cast forth Devils by the name of Beelzebub the prince of Devils, *ch.* 6. 11. and 11. 15.

Q. *What was blasphemy?*

A. To detract from the power of the Holy Ghost.

Q. *Was*

Q. *Was it sufficient to allay the malice of the* Jews, *to say Christ was a blasphemer?*

A. No, the condition of envious men is such, as when they have done what disgrace they can in words, they practise deeds for the overthrow of them they hate.

Q. *How did they practise Christs overthrow?*

A. By hiring *Judas* to betray him unto them.

Q. *What do we learn by this, that amongst the twelve, one was a Traytor?*

A. That even amongst the smallest number of Gods Elect, there the Devil hath his instruments.

Q. *For what did* Judas *betray his Master?*

A. For money, as many do their Souls, *ch.* 22. 6.

Q. *What was the last memorable thing Christ did before his betraying?*

A. The institution of the Sacrament of his Body and Blood.

Q. *Of how many things doth this Sacrament consist?*

A. Of two.

Q. *Which be they?*

A. The visible substance, which is bread and wine, and the invisible grace, which is Redemption by his death, to all that receive the Sacrament worthily.

Q. *How many things are required for the worthy receiving thereof?*

A. Four.

Q. *Which be they?*

A. Knowledge, to discern the difference betwixt this Holy Ordinance and other Ceremonies; Faith, to believe that Christ died for us; Repentance, to be sorry for our sins; and Charity to forgive our Brethren.

Q. *Is it not enough then to remember Christ by meditation, reading, and hearing?*

A. No, except we do likewise actually receive his Body and Blood in the Sacrament.

Q. *What two things did Christ use in offering his Body upon the Cross?*

A. A breaking of his Body, and a drawing forth Blood.

Q. *What must our breaking be?*

A. A Contrition of Heart for our sins, and breaking of bread in the way of Charity.

Q. *What must our pouring forth be?*

A. Tears of Repentance, and Tears of compassion.

Q. *How do we receive Christ in the Sacrament?*

A. Spiritually.

Q. *What place must we prepare for him?*

A. An upper room in the Bosom, an inward room in the Heart, a large room to receive his retinue, a fair room hung with the Tapestry of Righteousness, a sweet room deckt with the Flowers of Love, a convenient room with a Chimney and a Bed, that is, the fire of Zeal, and bed of Peace.

Q. *What must be his Diet?*

A. Prayer and Thanksgiving.

Q. *Who are his Attendants?*

A. Faith, Hope, and Charity.

Q. *How shall a man know whether he hath received Christ or not?*

A. If he find that he doth not only hear his word, but bring forth the fruits of good doctrine, and therefore a Christian is compared unto a Tree.

Q. *Why?*

A. Because he hath a root, which is hope; a heart, which is faith; a bark, which is charity; branches, which are spiritual vertues; green leaves, which are good words; and fruit, which is good works.

Q. How

Q. *How was Christ apprehended?*

A. With Bills and Staves.

Q. *How did they use him?*

A. Buffetted him, and set a Crown of Thorns upon his head.

Q. *Whether did they bring him to be examined?*

A. To the High Priest first, then to *Pilate*, and afterward to *Herod*.

Q. *What were these Men?*

A. Chief Magistrates, but very wicked.

Q. *What are godly Magistrates called?*

A. Gods.

Q. *Why?*

A. Because they execute the Judgment of God upon the offenders.

Q. *What was a note of a bad Magistrate in* Pilate?

A. This, that although he knew Christ to be Innocent, yet because of the opinion of the People, rather than he would purchase their displeasure, he delivered him over to their will, *ch.* 29. 25.

Q. *Upon what occasion is the friendship of the wicked oftentimes renewed?*

A. Upon the disgrace and downfal of the godly, as appears by *Herod* and *Pilate*, who having been long enemies, were now reconciled together upon the apprehension of Christ.

Doctrine out of the Gospel AFTER St. JOHN.

Quest. WHat was John?

A. An Apostle, and the entirely beloved of Christ, *ch.* 13. 23.

Q. *How did he write the Gospel?*

A. As both an Eye-witness, and an Ear-witness of that which Christ had said and done.

Q. *What follows in this place to be handled?*

A. These four branches: the Conviction of Christ, his Execution, Resurrection, and Ascension.

Q. *Were not the* Jews *satisfied with the Imprisonment of Christ?*

A. No, they thought likewise to put him to death.

Q. *Why did they pursue him with such hatred, having done so many good deeds among them?*

A. Upon the same reason that Vice pursues Vertue, iniquity godliness, falshood truth, and darkness light.

Q. *How were they blinded?*

A. By the rage of their own affections.

Q. *What are the affections like?*

A. Like whirl-winds, when they have once gotten the upper hand over reason, as appeareth by the *Jews*, that would hear nothing, but cried, Crucify him, Crucify him, *ch.* 19. 15.

Q. *What did they object against him?*

A. That he did seduce the People, blaspheme, was not *Cesar's* Friend, and worse than *Barabbas* a Thief.

Q. *How did they say he seduced the People?*

A. By false Doctrine, in not attributing righteousness to the Law, *ch.* 5. 16.

Q. *How Blaspheme?*

A. In calling himself the Son of God, *ch.* 10. 31.

Q. *How not to be* Cæsar's *Friend?*

A. In making himself a King, *ch.* 19. 12.

Q. *How worse than* Barabbas?

A. In that they thought a blasphemer worse than a Thief.

Q. *What*

Q. *What kind of thief was* Barabbas?

A. One that by insurrection sought to rob the peoples hearts of Obedience, which is a kind of spiritual theft.

Q. *How many sorts of such thieves be there?*

A. Three.

Q. *Which be they?*

A. First, such as corrupt the minds of others by their lewd examples, hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lyes, whereby the Souls of the hearers are robbed of eternal bliss. Thirdly, Such as attribute unto themselves the benefit of health, wealth or liberty, and so deprive God of his glory.

Q. *How many kinds of corporal thieves are there?*

A. Two.

Q. *Which be they?*

A. Domestical and Foreign.

Q. *Whom call you Domestick Thieves?*

A. Such as purloyn from their Masters, Parents, Husbands, Wives, and Friends: or negligently suffer them to incur any loss or detriment which they might prevent.

Q. *What call you foreign thieves?*

A. All such as rob their Neighbours, either by false weight, and measures; bad wares or subtile practises; all Lawyers that make good causes bad, or bad good; all debtors that never think to pay; and all Creditors that triumph over the Bodies of their poor Debtors by imprisonment, or any other kind of Oppression.

Q. *How did Christ confute the objection of the* Jews?

A. First, by saying that he was the way, the Truth, and the faithful Shepherd, therefore did not seduce the people, *ch.* 14. 6. and 10. 11.

Q. *How secondly?*

A. By saying, what he did, he did by the inspiration of the Holy Ghost, and power of God the Father, and therefore did not blaspheme, *ch.* 5. 30. and 10, 25.

Q. *How thirdly?*

A. By protesting openly, that what was due to *Cæsar* ought to be given unto *Cæsar*; and therefore was no Enemy to *Cæsar*.

Q. *How fourthly?*

A. By shewing he came to inrich them with all the treasure of happy life, and therefore was no thief like *Barabbas*.

Q. *Were they not satisfied with this?*

A. No, though *Pilate* the chief Magistrate before whom he was indicted, did certifie them from the Judgment-seat, that he found no fault in him, *ch.* 18. 28.

Q. *Why did not* Pilate *set him free?*

A. Because he respected more the displeasure of the People, than the discharge of his own Conscience, wherein he shewed himself a bad Magistrate.

Q. *What are the works of a good Magistrate?*

A. Wisdom, Valour, Impartiality, not to be Humerous, not to be Covetous, nor Cruel.

Q. *When is he wise?*

A. When he discerneth rightly between falshood and truth.

Q. *When valiant?*

A. When he fears not to execute the tenour of the Law.

Q. *When Impartial?*

A. When he neither respecteth the rich for their Authority, nor disdains the poor for their baseness and inferiority.

Q. *When is he without Humour?*

A. When he executeth Justice for the love of

of vertue, and not for hate, envy, or a malicious ſtomach againſt the party called in queſtion.

Q. *When is he not covetous?*

A. When he doth not buy or ſell Juſtice for reward or bribes.

Q. *What is Juſtice?*

A. The ſquare of life, attributing to every Man that which is due.

Q. *What is Injuſtice?*

A. The diſorders of life, withholding from Men the juſt meaſure of their deſerts.

Q. *When is a Magiſtrate cruel?*

A. When he is wholly ſet upon ſeverity, without any thought of pity or compaſſion.

Q. *Was* Pilate *altogether without compaſſion when he gave Judgment upon Chriſt?*

A. No, he had a kind of compaſſion, but it was counterfeit, and therefore though he would waſh his hands never ſo often, he cannot clear himſelf from the guilt of innocent Blood.

Q. *How many ſorts of Cruelties are there?*

A. Three.

Q. *Which be they?*

A. The firſt is of ſuch as procure it, who nevertheleſs will not execute it themſelves; and that was the cruelty of the *Jews:* the ſecond is of ſuch as deviſe not themſeves to be cruel, but when the Sword is put into their hands, or the means given unto them, do not ſpare forthwith to execute it with all inhumanity and brutiſhneſs of heart; and this is the cruelty of Tyrants, and wicked Men put in authority; the third is of ſuch as neglect their duty towards them that are in danger, neceſſity, or tribulation, whom they both ought and might ſave and help if they would; and ſuch was the cruelty of *Pilate*, and is the cruelty of all ſuch as ſee the innocent and guiltleſs wronged, and will not help and ſuccour them.

Q. *How*

Q. *How many ways may we help the distressed?*

A. Five manner of ways.

Q. *Which be they?*

A. Either in person, when we travel and labour for their deliverance; or with our goods, in relieving their wants; or with our good words to comfort them; or with our counsel to direct them; or with our power quite to deliver them.

Q. *Had Christ any such friends?*

A. No, nor did he need them, because he could have delivered himself, if it had pleased him.

Q. *Where were his Apostles?*

A. Fled from him.

Q. *Peter boasted he would die for him, and did he now forsake him in his extremity?*

A. He did not only forsake him, but he flatly forswore he knew him.

Q. *How often?*

A. Three times the same night that Christ was apprehended, *ch.* 18.

Q. *What learn we by this?*

A. The inconstancy of Flesh and Blood, and the fickleness of worldly Friends.

Q. *What became of* Judas *that betrayed him?*

A. As of a pernicious Conspirator.

Q. *How was that?*

A. He hanged himself.

Q. *Who gave him that Judgment?*

A. His own guilty Conscience.

Q. *How many Officers of torments doth a guilty Conscience include?*

A. Four.

Q. *Which be they?*

A. Of an Accuser, a Juror, a Judge, and an Executioner.

Q. *How of an Accuser?*

A. In

A. In laying our ſins to our charge, *Rom.* 2. 15.

Q. *How of a Juror?*

A. By giving in Evidence againſt us.

Q. *How of a Judge?*

A. In Condemning us.

Q. *How of an Executioner?*

A. By inflicting deſerved puniſhment.

Q. *What is it to have a guilty Conſcience?*

A. To live in continual torment and Hell of Mind.

Q. *What was the manner of Chriſt's Execution?*

A. The death of the Croſs.

Q. *What extremity did he ſuffer before he was Nailed to the Croſs?*

A. He ſweat water and blood, was falſly accuſed, buffeted, ſpit upon, ſcourged, reviled, crowned with thorns, and his garments parted before his face.

Q. *What extremity did he endure upon the Croſs?*

A. His hands and feet were nailed, his ſide pierced with a ſpear, he drank Vinegar and Gall, was forſaken of God, and rejected of the world.

Q. *For whom did he ſuffer all theſe torments?*

A. Not for any offence of his, for he was immaculate; but for our ſins which were infinite.

Q. *To what end did he ſuffer them?*

A. To the ſatisfaction of the Juſtice of God, and the Redemption of our Souls.

Q. *What learn we by that?*

A. His Obedience to God the Father, and his Love towards us.

Q. *Wherein appeareth his Obedience towards God.*

A. In two things.

Q. *Which be they?*

A. In

A. In performing all God had commanded, which is called Active Obedience; and in patient bearing all that was imposed upon him, which is called Passive.

Q. *Wherein appeared his love towards us?*

A. In giving his life for us when we were his Enemies.

Q. *What is Life?*

A. The power and vigour of the Soul, expressed by the Instruments of the Body.

Q. *What is the opinion of Atheists touching Life?*

A. Some think, because a Man liveth no longer than he breatheth, that the life of Man is nothing but a puff of wind. Some again, because the loss of much Blood bringeth the loss of Life, therefore they esteem the Life to be nothing else but Blood; and other some, because in Death they perceive no difference between Men and Beasts, therefore they hold our Life to be as the Lives of brute Beasts, vanishing, without Immortality of the Soul; but all these opinions are corrupt and lewd.

Q. *Why so?*

A. Because they are grounded only upon the Corporal Senses.

Q. *How do you prove the Soul Immortal?*

A. Because it is the Image of God, who is a Spirit, and eternal: for there must always be an agreement betwixt the Image and the thing whereof it is an Image.

Q. *Which part of Christ then suffered Death?*

A. His Humanity.

Q. *Of what doth his Humanity consist?*

A. Of Body and Soul like unto ours, sin only excepted.

Q. *Did his Soul suffer Death?*

A. It did.

Q. Why

Q. *Why then the Soul is not immortal?*

A. There be two kinds of death: one Corporal, which is a diſſolution of the Soul from the Body; another Spiritual, which is a ſeparation of the Soul from the preſence of God; and in this ſenſe it is ſaid, that Chriſts Soul did dye, inſomuch as for a while it was excluded the preſence of God.

Q. *What part of Chriſt did not ſuffer?*

A. His Deity, by which he did overcome death.

Q. *How did his victory over Death appear?*

A. By his Reſurrection.

Q. *When was that?*

A. Upon the third day.

Q. *What benefit have we by his Reſurrection?*

A. The Aſſurance of the Immortality both of Soul and Body; and that Sin, Death, nor Hell ſhall have any power over us, ſo long as we believe in him.

Q. *How prove you that?*

A. By his own words: I am the Reſurrection and the Life; he that believeth in me, though he were dead, yet he ſhall live, *ch.* 11. 25. And again, he that believeth on the Son, hath Life Everlaſting; and he that believeth not in the Son ſhall not ſee life, but the wrath of God abideth on him, *ch.* 3. 36.

Q. *What kind of People had opinion that there is no Reſurrection?*

A. The Sadduces, and therefore they tempted Chriſt with the queſtion of the woman that had ſeven Husbands, whoſe Wife ſhe ſhould be at the day of the Reſurrection.

Q. *How doth Chriſt anſwer this queſtion?*

A. By ſaying, that in the Kingdom of Heaven, they neither marry, nor are married, but are as the Angels of God.

Q. *What*

Q. *What are they called amongst us that deny the Resurrection?*

A. Atheists.

Q. *How many sorts of Atheists are there?*

A. Two.

Q. *Which be they?*

A. The one that perswade themselves the Soul is mortal as well as the Body; the other, that albeit they have some opinion of the immortality of the Soul, yet they think there is no Hell, or punishment for sin after this life.

Q. *How doth the Scripture disprove the first?*

A. By saying, that whosoever believeth in Christ shall not perish, but have eternal life, *ch.* 3. 36.

Q. *How the second?*

A. By the words that God shall say to the wicked at the day of judgment, Depart from me ye cursed into everlasting Fire, which is prepared for the Devil and his Angels, *Matt.* 25. 41.

Q. *How many sorts of Angels be there?*

A. Two, good and bad.

Q. *Of what substance are good Angels?*

A. Not of the nature and essence of God, not immortal of themselves; but have their immortality of God, who both gives it unto them, and preserveth them in it, and could take it from them if he would.

Q. *What difference is there betwixt the Spirits of Men and Angels?*

A. The Spirits of men are joyned unto Bodies, the Spirits of Angels are not.

Q. *Are not the Spirits of men celestial?*

A. Yes, not in respect they are drawn from the nature of God, but in respect of the agreement that is betwixt them.

Q. *What*

Q. *What difference is there between Soul and Spirit?*

A. A Soul is common to all men living, as well Infidels as others; but a Spirit is properly in those who are regenerate and born a new by Faith, and the Holy Ghost.

Q. *To whom did Christ first appear after his Resurrection?*

A. To *Mary Magdalen*, and afterward three several times to his Apostles.

Q. *How long was he upon the Earth after his Resurrection?*

A. Forty days, and then he was taken up on high, and a Cloud received him, *Acts* 1. 9.

Q. *Where was Christ when he was taken up?*

A. Upon Mount *Olivet*.

THE ACTS.

Quest. *After that Christ ascended into Heaven, whom did he leave on Earth for the building up of his Church?*

A. His Apostles.

Q. *How did he strengthen them?*

A. By sending the Holy Ghost unto them, *ch.* 2. 4.

Q. *In what likeness did the Holy Ghost appear?*

A. In the likeness of fiery Tongues, *ch.* 2. 3.

Q. *With what did he endow them?*

A. With the knowledge of Languages.

Q. *To what end?*

A. That they might Preach to all Nations.

Q. *Was that their Office?*

A. Yes.

A. Yes.

Q. Who enjoined them thereunto?

A. Christ, *ch.* 1. 8.

Q. Upon how many points did their Office consist?

A. Of two.

Q. Which be they?

A. To Baptize and Instruct.

Q. How did they Baptize?

A. In the name of the Father, of the Son, and of the Holy Ghost.

Q. How did they Instruct?

A. Two manner of ways.

Q. Which be they?

A. By testifying the Death, Resurrection, and Ascension of Christ; and teaching of Faith, Repentance, and good Works, *ch.* 1. 23, 24, 25, 26.

Q. What power had they given them to confirm their Doctrine?

A. The power of working Miracles, as making the Lame to go, healing the Sick, and raising the Dead, *ch.* 3. 6. and 9. 34, 40.

Q. Who stood against them?

A. The practise of the Devil.

Q. Who defended them?

A. The providence of God.

Q. How did the Devil practise against them?

A. By raising up Conspiracies, Tumults, Commotions, Persecutions, Slanders, and by bringing them to Imprisonments, Stripes and Death.

Q. To what purpose and end did the Devil do this?

A. To overthrow, or at least to stop the course of their Preaching, if it had been possible.

Q. How did God preserve and defend them?

A. He revealed the Conspiracies against them, *ch.* 9. 24. He pacified the Tumults and Commotions, *ch.* 10. 35, to 41. He sent them refuge in time of Persecution, *ch.* 14. 6. He converted the Hearts of their Slanderers, *ch.* 2. 17. He delivered them

them out of Prison, *ch.* 5. 19. He comforted them when they were beaten, *ch.* 5. 41. and *ch.* 23. 11. And in death he gave them life, *ch.* 14. 19.

Q. *Who conspired against them?*

A. The *Jews*.

Q. *How?*

A. When *Paul* was imprisoned by them, some forty of them and more took an Oath, that they would not eat nor drink until they had slain *Paul*, Act. 23. 12.

Q. *Under what colour did they execute their malice?*

A. Under colour to have him brought forth to be examined, and they by the way would murther him.

Q. *How did God reveal this Conspiracy?*

A. *Pauls* Sisters son overheard it, and was sent to tell the Captain of the Castle of it, *chap.* 23. 20, 21.

Q. *What did the Captain when he heard of it?*

A. Sent *Paul*, with a power of men for his guard to *Cesarea*, to *Felix* the Chief Governour.

Q. *Who raised a tumult against them?*

A. The *Jews*, and one *Demetrius* a Silver-smith at *Ephesus*.

Q. *Against which of the Apostles did* Demetrius *raise a tumult*

A. Against *Paul*, *Gaius*, and *Aristarchus*, *Paul's* companions.

Q. *Why?*

A. Because they spake against Images, by making of which he got his living.

Q. *What was* Demetrius *his intent by this commotion?*

A. To have *Paul* and his Disciples suppress.

Q. *How did God prevent this purpose?*

A. The Town-Clerk pacified the people, and the men were let go, *ch.* 19. 35.

Q. *Who*

Q. *Who were the Devils instruments to persecute the Apostles?*

A. *Herod* in *Judea*, and the unbelieving *Jews* in *Iconium*, *Thessalonica*, and other places

Q. *Whom did* Herod *persecute?*

A. He killed *James*, and put *Peter* in Prison, *ch.* 12. 25.

Q. *Who was Gods instrument to deliver* Peter?

A. An Angel.

Q. *How was* Herod *punished for his cruelty?*

A. He was eaten to death with worms, *chap.* 12. 23.

Q. *Whom did the unbelieving* Jews *persecute at* Iconium?

A. *Paul* and *Barnabas.*

Q. *How were they delivered?*

A. God gave them knowledge of their dangers.

Q. *Whither went they for refuge?*

A. To *Lystra* and *Derbe*, Cities of *Lyconia*, *ch.* 14. 6.

Q. *Who were persecuted in* Thessalonica?

A. *Paul* and *Silas.*

Q. *How escaped they?*

A. Their friends sent for them by night to *Berea*, *ch.* 17. 10.

Q. *Who were the Devils Instruments to slander the Apostles?*

A. The *Jews.*

Q. *Where?*

A. At *Jerusalem.*

Q. *In what manner?*

A. By saying (when they spake all manner of Languages) that they were drunk with new wine, *ch.* 2. 13.

Q. *How did God make them repent their slanders?*

A. By touching them with remorse of Conscience.

Q. *Who*

Q. *Who were the Devils instruments to imprison the Apostles?*

A. King *Herod*, the *Jews*, and the *Roman* Substitute.

Q. *Who were Gods instruments to deliver them?*

A. An Angel, and such men as he raised to be their friends, *ch.* 5. 19.

Q. *How did God comfort the Apostles when they were beaten?*

A. By speaking to them in visions, *ch.* 13. 11.

Q. *To which of them did he give life in death?*

A. To *Paul.*

Q. *In what manner?*

A. When *Paul* was stoned by the men of *Lystra*, and carried out of the City for dead, God raised him up again, even in the midst of the Disciples that stood about him, *ch.* 14. 19, 20.

Q. *What learn we by the sequel of this discourse?*

A. That God by simple men, in spite of all tyranny, replenished the whole world with the sound of his Gospel.

Q. *But Paul, as we read in the eighth Chapter, persecuted the Church, and consented to the death of Stephen; how came he then to be an Apostle?*

A. The Spirit of God (in whose hands are the hearts of all men) converted him, from a persecutor to a preacher, so that amongst all the Apostles none was more Zealous, nor added more Souls to the Church than he did.

Q. *How doth that appear?*

A. By his painful travel through many Countries, his Stripes, Imprisonments, Stoning, dangers by Land and Sea, which he joyfully suffered for the love of Christ Jesus.

Q. *Why did God suffer his chosen Servants to be so injuriously used of the world?*

A. For three Reasons.

Q. *Which be they?*

A. That

A. That he himself might be the more glorified by their deliverance, their Enemies more justly condemned, and his Servants more worthy of their reward in Heaven.

Q. As they were painful to teach, were the people as ready to follow their Doctrine?

A. Many were, of those whose hearts were prepared for that calling; but otherwise they that were not, refused.

Q. It appeareth then that Faith is the only gift of God?

A. It is, and increaseth in us by hearing of his word, as appeareth by *Lydia*, the woman of *Thyatira*, whose heart the Lord opened, that she attended to the Doctrine of *Paul*, *chap.* 16. 14.

Q. What strange Conversion was there made by the Apostles?

A. The Conversion of the *Ethiopian Eunuch*, of *Cornelius*, *Elymas*, and of *Pauls* Jaylor.

Q. Did the Conversion of these men seem more strange than the rest?

A. Yes, because in the eye of the world both for their calling and quality they seemed more unlikely to be Converted than any others.

Q. How?

A. The *Eunuch* was of the Heathens that worshipped strange gods, *chap.* 8. 27. *Cornelius* a Souldier, whose stern profession might seem to harden his heart against the first impression of Christian Faith, *chap.* 10. 1. *Elymas* a Conjurer, and one that practised with the Devil; and the Jaylor, a forward Minister to Execute the cruelty of such as persecuted Christ and his Church.

Q. How did these Converted shew themselves afterwards to be Christians?

A. By

A. By their good works.

Q. What were they?

A. The Eunuch planted the Gospel in *Ethiopia*, *Cornelius* used much Prayer and Alms-deeds, and the Jaylor dresst the wounds of *Paul* and *Silas*, and refreshed them with meat.

Q. Is it not enough for us to be Christians in name, but we must also be so in nature?

A. No, for otherwise we shall be sure to undergo the wrath of God.

Q. By what example?

A. By the example of *Ananias* and *Saphira*, and of *Eutychus*.

Q. What were the faults?

A. Ananias and *Saphira*, after they were received into the Church, did not with their whole heart addict themselves to the service of God.

Q. Wherein did they fail?

A. In that wherein it was a custom among them to employ all their goods to the benefit of their Brethren, they kept back a part to their own private use.

Q. How were they punished?

A. With sudden Death, *ch.* 5. 10.

Q. If God shewed such severity upon them, In that they distributed not their whole substance to the maintenance of Christian Charity, what ought they to fear that will bestow nothing, not so much as the superfluity of their Riches, to the relief of their distressed Brethren?

A. Not only death of Body in this world, but destruction of Soul and Body in the world to come, unless they amend.

Q. Wherein did Eutychus offend?

A. Being of the Congregation of the Faithful, as he sate with others to hear *Paul* Preach, neglecting his Doctrine, (as at many Sermons with us we may see the like) and fell into a sleep.

Q. How

Q. *How did God punish him?*

A. He made him an example to the whole Assembly, by suffering him to fall from the third loft; so that he lay for dead till *Paul* revived him.

Q. *But our Christians sit low, and in their Pews, and therefore need not fear any such danger?*

A. True, they need not fear falling to the ground, but they may sit in dread of a greater fall.

Q. *How is that?*

A. From the top of Heaven to the bottom of Hell, if when they should hear the word of God, they suffer sleep to stop their ears.

ROMANS.

Quest. *WHat was the cause that the Apostles wrote Epistles?*

A. The variety of Nations whom they had converted, with whom they could not always in person be conversant, and therefore they sent their minds unto them in writing.

Q. *To what end?*

A. To cherish their young faith, which otherwise (like a green tree that hath not taken deep root) might be shaken with Contention and Error.

Q. *Was there any such thing in* Rome *at such time as he sent this Epistle thither?*

A. Yes.

Q. *What was it?*

A. The *Jews* began to despise the Gentiles, and the Gentiles the *Jews*.

Q. *Wherefore did the* Jews *despise the Gentiles?*

A. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Q. *How*

Q. *How did the Gentiles despise the Jews?*

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom only he was sent.

Q. *How doth* Paul *make up his Controversie?*

A. By proving them both guilty of monstrous sins, and therefore unfit either to reprove other.

Q. *Of what doth he prove the Gentiles guilty?*

A. Of Idolatry, for though they had not the Law written, yet by the frame of Heaven and Earth, they could not but know there was an Omnipotent God; and therefore they ought not to have worshipped Idols, *ch.* 1. 20, 21.

Q. *What doth he hold the Jews guilty of?*

A. Of presumption, in thinking they should be justified by the Law; so that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any Righteousness.

Q. *What then must they depend upon for their Justification?*

A. Only Faith in Christ Jesus, who had performed the Law for them; for to hear the Law was no cause of Justification, but to perform the Law, which none was able to do but only the Son of God, *ch.* 1. 13. & *ch.* 3. 20, 25.

Q. *How doth* Paul *distinguish the Law?*

A. Into the Law of the Letter, and the Law of Faith.

Q. *What doth the Law of the Letter?*

A. Shews us what sin is, but purgeth us not from sin.

Q. *What is the Law of Faith?*

A. Righteousness obtained without the Law.

Q. *How proveth he that?*

A. By the example of *Abraham*, who was justi-

fied by Faith before he was circumcised, that he might not think Circumcision the cause of Justification, *ch.* 4. 10.

Q. *How then doth he draw the Jew and the Gentile to agreement?*

A. By shewing them that both the circumcised and the uncircumcised shall be saved, if they believe.

Q. *What doth belief bring?*

A. Peace of Conscience towards God, through our Lord Jesus Christ, *ch.* 5 1.

Q. *What doth peace of Conscience bring?*

A. Joy in Tribulation.

Q. *What Tribulation?*

A. Patience.

Q. *What Patience?*

A. Experience.

Q. *What experience?*

A. Hope that will not deceive us.

Q. *How is our hope made undeceivable?*

A. By the love of God.

Q. *Wherein?*

A. In that when we were yet his enemies, he gave his only begotten Son to death.

Q. *How became we Gods enemies?*

A. By the sin of *Adam*.

Q. *Whether was greater? the condemnation that came through the sin of* Adam, *or the justification that came through the righteousness of Christ?*

A. The Justification that came by the righteousness of Christ.

Q. *Why?*

A. Because by one sin only came Damnation, but Christ by righteousness hath forgiven many sins: that is, not only the sin of *Adam*, whereof we are guilty, but many other sins of our own, which we have since committed.

Q. *What bringeth us to the knowledge of sin?*

A. The

A. The Law; for we had not known luſt, if the Law had not ſaid, Thou ſhalt not luſt.

Q. Then the more ſin is manifeſt, the more grace abounds?

A. It doth.

Q. May we therefore ſin, that grace may abound?

A. God forbid.

Q. Why?

A. Becauſe when in Baptiſm we are made partakers of grace, we die to ſin, and riſe again to newneſs of life, *ch. 6. 6.*

Q. What is it to die to ſin?

A. To aboliſh the works of the fleſh.

Q. What is it to riſe to newneſs of life?

A. To follow the works of the Spirit.

Q What call you the works of the Spirit?

A. Faith, charity, peace, concord, mercy, love, *&c.*

Q. What call you the works of the fleſh?

A. Pride, envy, ſloth, gluttony, uncharitableneſs, *&c.*

Q. How are they rewarded?

A. With death; for the reward of ſin is death; *ch. 6. 23.*

Q. How are the works of the Spirit rewarded?

A. With eternal life, *ch. 6. 23.*

Q. Are we all ſubject to death by the Law?

A. We are.

Q. How then can the Law be good, which is the cauſe of much evil?

A. Yes, the Law is holy and good, and ordained to give us life, but that ſin working in us, alters the property of the Law, ſo that inſtead of life we find death, *ch. 7. 10.*

Q. How ſhall we eſcape this danger?

A. By living after the Spirit.

Q. Who are they that live after the Spirit?

A. Such as God in his foreknowledge hath predestinated thereunto, *ch.* 8. 30.

Q. *Are all men predestinated to be saved?*

A. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared to glory, *ch.* 9. 15.

Q. *Is God the cause of Mans condemnation?*

A. No, but sin, which reigneth in men.

Q. *What are they called which are ordained to be saved?*

A. The Children of God.

Q. *How are we made Children of God?*

A. Three manner of ways.

Q. *Which be they?*

A. By Election, Creation, Adoption.

Q. *Why are these Blessings bestowed upon us?*

A. Not for any deserts of ours, but through the meer mercy and love of God.

Q. *What recompence doth he desire of us for them?*

A. Nothing but love.

Q. *How is our love shown?*

A. If we suffer neither Tribulation, Persecution, Famine, Nakedness, Peril, nor Sword, to separate us from Christ.

Q. *When are we separated from Christ?*

A. When we do or consent to any thing contrary to his will.

Q. *Why must we endure any extremity, rather than revolt from God?*

A. Because the afflictions of this life are not worthy of the glory which shall be shewn unto us in the life to come, *ch.* 8. 11.

Q. *Do we obtain the glory then by works?*

A. No, but by the mercy of God only; yet works, and the good motions of the Spirit testifie unto our conscience in the mean space, that such a reward is laid up for us.

Q. *How*

Q. *How were we put from that Glory?*

A. Only by our ſins.

Q. *To whom was the Covenant of this Glory made?*

A. To the *Jews* firſt; and then to the Gentiles.

Q. *How did the* Jews *loſe it?*

A. By thinking to become righteous by the Law.

Q. *How did the* Gentiles *obtain it?*

A. By believing in Chriſt as ſoon as they heard of his name, *ch.* 9. 30.

Q. *Why could not the* Jews *be righteous by the Law?*

A. Becauſe they could not fulfil the Law.

Q. *Are the* Gentiles *then righteous by fulfilling of the Law?*

A. They are.

Q. *How do they fulfil the Law?*

A. Not in themſelves, but in the work of Chriſt, who hath fulfilled it for them, and for all others that believe in him, ſo that his righteouſneſs is become theirs, *ch.* 10. 4.

Q. *Are all the* Jews *rejected?*

A. No, God hath reſerved a remnant to be ſaved, *ch.* 9. 27.

Q. *Are all the* Gentiles *accepted?*

A. No, but only ſuch as hear the word and believe.

Q. *But ſome have not heard the word, therefore ſhall they be excuſed?*

A. Not ſo, the ſound thereof is gone through the Earth, therefore none can plead ignorance, *ch.* 10. 18.

Q. *Becauſe we are* Gentiles, *and accepted by our belief in the place of the unbelieving* Jews, *ought we to diſpiſe them in reſpect of our ſelves?*

A. No.

Q. *Why?*

A. Becauſe we are not ſo accepted, but we may be rejected; nor they ſo rejected but they may be received: for if God grafted us into the true Vine; which were but wild branches; much more may he graft the *Jews*, which were the true branches, into the true ſtock again, *ch.* 11. 11.

Q. *Why doth St.* Paul *urge this ſimilitude?*

A. To ſhut up contention between the *Jews* and the *Gentiles*, that neither ſhould deſpiſe others, becauſe they were alike in belief and unbelief.

Q. *After the deciding of this Controverſy, and certain principal points of Religion (as Faith and Juſtification) declared, wherein doth* Paul *ſhew we ought to ſtrive one to excel another?*

A. In unity and uprightneſs of life.

Q. *How is that to be performed?*

A. By offering up our ſelves a lively Sacrifice unto God.

Q. *What is a lively Sacrifice?*

A. To caſt off the works of darkneſs, and put on the armour of light.

Q. *How muſt we caſt off the works of darkneſs?*

A. By conforming our ſelves after the will of God, and not after the faſhion of the world, *ch.* 12. 2.

Q. *What are the works of darkneſs?*

A. To embrace pride rather than humility, luſt rather than chaſtity, hate rather than love, rebellion rather than obedience, gluttony rather than abſtinence, *&c.*

Q. *What is the armour of light?*

A. To diſpoſe our minds after the contrary.

Q. *It ſeems then by being commanded to ſacrifice our Bodies, that every Chriſtian is a Prieſt?*

A. True,

A. True, we are.

Q. How are we consecrated?

A. Not by the effusion of Oyl, but by the Inspiration of the Holy Spirit.

Q. When?

A. At our Baptism.

Q. Do all Christians serve the office of Priesthood?

A. No.

Q. Why?

A. Because their sacrifice is not such as it should be.

Q. How comes that to pass?

A. By reason they prefer not sorrow before Joy, Death before Life, Rebuke before Honour, Enemies before Friends, for the love of Christ, and as he in his life did for our example.

Q. To whom is it given to know these things?

A. To all, but not after a like measure.

Q. What must they do that have priviledge of grace above others?

A. Not boast of it, but help to further them that want, *ch.* 11. 13.

Q. By what example are we taught so to do?

A. By the example of the members of a mans Body; for as when the Foot is offended, the rest of the Members, as the Eye, Hand, and Tongue straight minister to it; so it ought to be in the Members of Christs Body, when one faints, the rest must relieve it.

Q. Who is the head of the Mystical Body?

A. Christ.

Q. Who are the eyes?

A. His Preachers.

Q. Who are the ears?

A. Hearers of the Word.

Q. Who are the hands?

A. The Magistrates.

Q. Who are the feet?

A. The Subjects.

Q. *What is the duty of a Preacher?*

A. To teach with sincerity.

Q. *What is the duty of the hearers?*

A. To attend with reverence.

Q. *What is the duty of the Magistrate?*

A. To rule with Justice.

Q. *What is the duty of the Subject?*

A. To obey with love.

Q. *What are the sinews that bind the joynts of the mystical body together?*

A. Compassion and brotherly love.

Q. *What is compassion?*

A. A suffering with our Christian Brethren, or a like feeling of the heart, that we shew unto them, as if it were happened to our selves.

Q. *What doth it produce?*

A. A distributing to their necessity; as Counsel to them that err, comfort to them that mourn, and Food to them that hunger, clothing to them that are naked, and harbour to them that are harbourless. *ch.* 12. 15, 17.

Q. *How are these vertues performed in us?*

A. By continuance in Prayer.

Q. *What vices are contrary to compassion?*

A. Hate, Revenge, Arrogancy, and Self-love.

Q. *Why must we not hate?*

A. Because God hath commanded love, *chap.* 12. 14.

Q. *Why must we not revenge?*

A. Because revenge is the Lords, *ch.* 12. 16.

Q. *Why must we not be arrogant and high minded?*

A. Because we are all of one lineage, and no man hath any thing of himself, but what is given him of God.

Q. *What is self-love?*

A. To be wise in our own conceits.

Q. *Doth*

Q. *Doth our duty only extend to the Body of our Chriſtian Brother?*

A. No, but to his mind alſo.

Q. *How is that?*

A. We muſt take heed that we offend not his conſcience by eating of meats, and obſervation of days, *ch.* 14. 21.

Q. *When are theſe precepts to be put in execution?*

A. Out of hand.

Q. *Why?*

A. Becauſe the time of our Salvation draweth near, *ch.* 13. 11.

Q. *When to be left off?*

A. Not till death.

Q. *Why?*

A. Becauſe whether we live or die, we live and die to the Lord, *ch.* 14. 17.

Q. *How doth St.* Paul *conclude this Epiſtle to the* Romans?

A. With two things?

Q. *Which be they?*

A. With exhortation and prayer.

Q. *What doth he exhort them unto?*

A. To the reading of the Scriptures, Thankſgiving, and to beware of falſe Prophets.

Q. *Why doth he exhort them to read the Scripture?*

A. Becauſe whatſoever is written, is written for their and our inſtruction, *ch.* 15. 4.

Q. *Why to Thankſgiving?*

A. Becauſe of the mercy of God ſhewn unto all.

Q. *Why to beware of falſe Prophets?*

A. Becauſe they raiſed diviſions and opinions in the Church, contrary to the Doctrine of Chriſt, *ch.* 16. 17.

Q. *What is his Prayer?*

A. That they might be filled with all joy and

peace, that comes by Faith, and withall abundance of hope.

Q. *What is hope?*

A. An assured expectation of Blessedness to come, to which Christ Jesus bring us, *Amen.*

Q. *From whence did* Paul *write this Epistle?*

A. From *Corinth.*

I. CORINTHIANS.

Quest. *WHere was* Paul *when he writ his Epistle to the* Corinthians.

A. In *Syria.*

Q. *What was the cause that moved him to write?*

A. The Sects and Divisions that in his absence took root in the Church of *Corinth.*

Q. *What were they?*

A. Some held of *Paul*, some of *Apollo*, and some of *Cephas.*

Q. *How doth he reprove them?*

A. By shewing them that Christ is one, and his Religion one, and therefore ought not to be divided; and howsoever *Paul*, *Apollo*, and *Cephas* plant, it is nothing except God give the increase, *ch.* 3. 6.

Q. *Whence then proceeded the knowledge of the Scripture?*

A. From the Spirit of God, *ch.* 2. 12.

Q. *What is the means?*

A. The Preacher, *ch.* 3. 9.

Q. *How ought he to deliver the word?*

A. Not in enticing speech of Mans wisdom, but in the plain evidence of the Spirit, *ch.* 2. 3.

Q. *Why?*

A. Because the wisdom of the world before God is foolishness; and that which the world accounts

accounts foolishness is wisdom before God, *ch.* 3. 19.

Q. *What is their offence then, that perswade themselves the Gospel is not well taught, except it be set forth with eloquence of speech?*

A. They make the Cross of Christ of none effect, attributing that unto man, which belongs to the power of God, *ch.* 1. 17.

Q. *What are the inconveniences which come by controversie in Religion?*

A. Vice passeth away unpunished, and the Congregation scandalized, *ch.* 5. 2, *&c.*

Q. *What be the vices that* Paul *noteth in the* Corinthians?

A. Arrogancy, Incest, going to law one with another, Fornication.

Q. *How would he have Arrogancy reclaimed?*

A. By Humility; If any man among you seem to be wise in this world, let him be a Fool, that he may be wise, *ch.* 3. 18.

Q. *How Incest?*

A. By excommunicating the party, *ch.* 5. 5.

Q. *How going to Law?*

A. By choosing some one or other of their Brethren to set concord between them, without expence of time and further charge, *ch.* 6. 4.

Q. *How Fornication?*

A. By Marriage; to avoid Fornication, let every Man have his own Wife, *ch.* 7. 2.

Q. *What doth he most commend, marriage, or a single life?*

A. A single life.

Q. *Why?*

A. Because it is most apt for the Service of God, by reason it is freed from cares, the other is intangled, *ch.* 7. 32, 33.

Q. *Doth he not likewise tax them of Idolatry?*

A. Yes,

A. Yes, and of thinking the Miniſters a burthen to the Congregation.

Q. *How doth he reprove the firſt?*

A. By ſhewing that although they fear God in heart, yet it is not lawful for them to eat with Idolaters.

Q. *VVhy?*

A. Becauſe in ſo doing they may wound the weak Conſciences of others, *ch.* 8. 11, 12.

Q. *How doth he reprove the ſecond?*

A. By ſhewing that he which feedeth the Flock, is worthy to eat of the Milk of the Flock, *ch.* 9. 7.

Q. *By whoſe example doth he teach them to avoid theſe enormities?*

A. By the example of the Jews which were ambitious, full of ſtrife, deſpiſers of Prophets, and profaners of holy things, *ch.* 10.

Q. *VVhy are they taught to avoid theſe things?*

A. Becauſe their Bodies are the Temples of God, and therefore they ought not to make them the Temples of the Devil, by ſuffering themſelves to be polluted with ſuch uncleanneſs, *ch.* 6. 19.

Q. *When do they avoid them?*

A. When they do all things in purity of Spirit, and to edification, *ch.* 14. 5.

Q. *What is the beſt ground of edification?*

A. Love.

Q. *How do you prove that?*

A. Becauſe he that teacheth, although he ſpeak with the tongue of an Angel, and have not love, is like a tinkling Cymbal, *ch.* 13. 1. He that hath Faith is able to remove Mountains, and wants love, is nothing, *v.* 2. And he that giveth all he hath to the poor, and is without love, profiteth nothing, *v.* 3.

Q. *Love then is neceſſary in all points of Religion?*

A. It is; for he that comes to the Lords Table without

without love, is an unworthy Gueſt; and he that prayeth, and is not in love, calleth for vengeance on himſelf.

Q. *Wherein did the Corinthians abuſe Prayer?*

A. In not obſerving the cuſtoms of the time.

Q. *What was that?*

A. To pray bare-headed, *ch.* 11. 4.

Q. *Wherein did they abuſe the Lords Supper?*

A. In that ſome came with a carnal deſire to eat, and ſome had filled themſelves before, *ch.* 11. 21.

Q. *What was the preſumption of their women?*

A. They took upon them to teach, which is not allowable, *ch.* 14. 34.

Q. *What principal thing was to be obſerved amongſt the Teachers?*

A. Not to preach nor pray in a ſtrange Tongue, by which the People could not be edified, nor whereunto they could not ſay, *Amen*, *ch.* 14. 16.

Q. *What is the laſt error that* Paul *confuteth in them?*

A. Their doubting of the Reſurrection.

Q. *How doth he confute it?*

A. By ſhewing that Chriſt is riſen, who is the firſt fruits of them that ſhall riſe, *ch.* 15.

Q. *How doth he prove that Chriſt is riſen?*

A. By the teſtimony of the Apoſtles, and of others that ſaw him: but leſt this might not be ſufficient, he confirmeth it alſo by reaſon.

Q. *How is that?*

A. That unleſs there be a Reſurrection, Faith and Preaching are both in vain, *ch.* 15. 14.

Q. *How doth* Paul *conclude this Epiſtle?*

A. With an exhortation for the relief of the Poor.

II. CORINTHIANS.

Quest. *FRom whence was this second Epistle to the* Corinthians *written?*

A. From *Phillippi* a City of *Macedonia.*

Q. *What are the principal circumstances?*

A. Three.

Q. *Which be they?*

A. The cause why he writ, the Persons whom he toucheth, and the matter whereof he treateth.

Q. *What was this cause of his writing?*

A. The inflexible nature of some, that withstanding the former perswasions, still despised his Authority.

Q. *What are the Persons?*

A. The false Teachers, himself, and the Corinthians.

Q. *What is the matter?*

A. A confutation of his detractors, and a confirmation of his own Doctrine.

Q. *How confutes he his detractors?*

A. By proving them Teachers, not for love, but to fill their own Bellies, and that they were boasters of other mens labours, *ch.* 10. 15.

Q. *How doth he confirm his own Doctrine?*

A. Three ways.

Q. *Which be they?*

A. First, in respect of the ground thereof, which is Christ Jesus, *ch.* 4. 5. Secondly, in respect of the Fruit which it had brought forth in them, which was Faith, Patience and Love, *ch.* 1. 7. & 9. 2. Thirdly, in respect of his own constancy, whom the Persecutions of the world had sealed the true Minister of God.

Q. *How?*

A. In

A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by Sea, nor danger by Land, could terrify him from proceeding in his calling, *ch.* 6. 4. & 11. 24. to 30.

GALATIANS.

Quest. WHat was the cause that Paul writ to the Galatians?

A. Their declining from that which he taught them.

Q. *What was that?*

A. Faith in Christ Jesus.

Q. *How declined they from Faith?*

A. In thinking to be justified by the works of the Law.

Q. *How doth he rebuke them?*

A. By shewing, that as many as are of the works of the Law, are under the curse, *ch.* 3. 10.

Q. *How are we delivered from this curse?*

A. Christ hath redeemed us, by being made a curse for us, *ch.* 3. 13.

Q. *What doth he then counsel them to do?*

A To forsake the beggarly Traditions of the Law, as circumcision, and the observation of days and times, *ch.* 4. 9, 10.

Q. *What was the reason?*

A. Because neither circumcision, nor uncircumcision avail any thing, but a new creature, *ch.* 6. 15.

Q. *What is understood by a new creature?*

A. One regenerated by Faith; as being dead to sin, and risen again through Christ to newness of life, *ch.* 2. 19, 20.

Q. *How are we known to be regenerate?*

A. If we bring forth the fruits of the Spirit.

Q. *What*

Q. *What are the Fruits of the Spirit?*
A. All kind of vertuous living, *ch* 5. 22.
Q. *Where was St.* Paul *when he writ this Epiſtle?*
A. At *Rome.*

EPHESIANS.

Queſt. WHat *was the eſtate of the* Epheſians *when* Paul *wrote unto them?*

A. As it is of thoſe amongſt whom God's word hath been ſown.

Q. *How is that?*

A. The good ſeed of *Paul's* Doctrine was mingled with the cockle and weeds of falſe Teachers.

Q. *In ſuch needful buſineſs how chanced it he did not rather go unto them than write?*

A. Becauſe he was a priſoner in *Rome.*

Q. *What method doth he uſe in confirming the* Epheſians *in the Faith which he had before taught them?*

A. Firſt, he uſeth an Admonition, then a Prayer, and laſt of all an Exhortation.

Q. *Of what doth he admoniſh them?*

A. Of four things.

Q. *Which be they?*

A. Firſt, he ſhews that they were predeſtinated to the calling of Chriſtians before the foundation of the world, and therefore it was nothing that had happened unto them by chance, *ch.* 1. 4, 11. Secondly, he puts them in mind of the ground of their Faith in Chriſt Jeſus, to whom all power, both in Heaven and Earth was given, and therefore they needed not to ſtand doubtful of their reward, *ch.* 2. 20, to 23. Thirdly, he records in what ſtate they were before they were called.

Q. *What*

Q. *What was that?*

A. That they were under the power of Satan, and dead through Sin; and therefore being now quickned by the Spirit of Chriſt, the farther they were off from Grace, the greater Debtors they are now for the ſame, *ch.* 4. 3, 4, 5. *Fourthly*, He bids them not faint, becauſe of the Perſecution which they ſaw was laid upon him.

Q. *What reaſons ſhews he for that?*

A. Becauſe it was their Glory, *ch.* 3 13.

Q. *In what reſpect could his perſecution be to their Glory?*

A. In this, That ſeeing him conſtantly endure Impriſonment and Death for the Truth of the Goſpel, which he had preached unto them, they might aſſure themſelves, his Doctrine was the word of God, and no Tradition of Man.

Q. *For what doth he pray to God for them?*

A. For three things.

Q. *Which be they?*

A. Firſt, For the Strength of his Holy Spirit, *ch.* 3. 16. Secondly, That he would give them a faithful Heart, *ch.* 3. 17. And Thirdly, To endue them with unfeigned Charity.

Q. *How manifold are his Exhortations?*

A. Twofold.

Q. *As how?*

A. General and Particular.

Q. *What are his general Exhortations?*

A. Certain Obſervations, common to all Men, as to walk worthy of their Calling, *ch.* 4. 2.

Q. *What is their calling?*

A Chriſtianity.

Q. *What is the end thereof?*

A. Eternal Life.

Q. *Who hath called us hereunto?*

A. God the Father, by his Son Chriſt, *ch.* 3. 14.

Q. *By what means?*

A. By two kind of means.

Q. *Which be they?*

A. First, by outward means, as by Afflictions and Perſecutions; and ſecondly, by inward means, as by the working of Gods word in our hearts, and the wholſome admonition of his Holy Spirit, *ch.* 4. 30.

Q. *How may we walk worthy of our vocation?*

A. If we avoid Lying, Anger, Theft, filthy ſpeaking, and embrace Humility, Meekneſs, Patience, Charity, and unity of Spirit, *ch.* 4. 2, 3. & *v.* 25. *to* 31.

Q. *What is humility?*

A. Not to prefer our ſelves before others, nor to deſpiſe them in reſpect of our ſelves.

Q. *What is Meekneſs?*

A. Not to be eaſily moved to anger.

Q. *Is it not lawful then to be angry with ſuch as offend?*

A. Yes, ſo that we be not angry unto ſin, nor let the Sun go down upon our wrath, *ch.* 4. 26.

Q. *How may we be angry and not ſin?*

A. If we ſo bridle our fury, as that we break not forth into any wicked or unlawful act.

Q. *What is patience?*

A. A quiet digeſting of wrong, and leaving the revenge to God.

Q. *What is Charity?*

A. A compunction of heart, whereby one Chriſtian is incited to help and ſuccour another.

Q. *What call you the unity of the Spirit?*

A. An agreement together of Gods people in true Faith and Doctrine, without Sect or Diſſenſion.

Q. *Why ought we to walk in the unity of the Spirit?*

A. Becauſe God which hath created us, Chriſt which hath redeemed us, and the Holy Ghoſt which hath ſanctified us, is but one, and the means

means whereby we are ſaved, only one, that is to ſay, Faith; and therefore we ought to agree together in one mind, as Children of one Father; as the Heirs ordained all for one happy Inheritance, *eh.* 4. 4, 5, 6.

Q. *Having declared what the vertues be which St.* Paul *would have us follow, rehearſe the vices that he would have us to avoid?*

A. Lying, (as I ſaid before) theft, anger, and filthy talking; and out of the fifth Chapter, covetouſneſs, fornication, drunkenneſs, falſe doctrine, fooliſh and idle jeſting.

Q. *What is a Lye?*

A. A counterfeit and falſe declaration of the thought and mind, as when we ſpeak one thing and think another.

Q. *What is Theft?*

A. Not only to ſteal with the hand, but all manner of deceit and unlawful gain.

Q. *What is Anger?*

A. A deſire of revenge for ſome wrong done unto us, or unto them whom we love.

Q. *Of how many ſorts is it?*

A. Of two.

Q. *Which be they?*

A. Natural and diabolical.

Q. *What call you natural Anger?*

A. The anger that is in a Magiſtrate towards the Subject, a Father towards his Child, or a Maſter towards his Servant or Scholar, for the correction of ſuch Vices as they perceive in them to diſhonour God.

Q. *What is diabolical Anger?*

A. So to be incenſt, as to wiſh the deſtruction of any one.

Q. *Wherein conſiſteth filthy communication?*

A. In ſwearing, curſing, blaſpheming, immodeſt words, and idle jeſting.

Q. *How*

Q. *How muſt Chriſtians then frame their daily Conference?*

A. In ſuch ſort as it may be to the edification one of another, ſpeaking unto themſelves in Pſalms and Hymns, and Spiritual Songs, and giving thanks to God for all things, *ch.* 5. 19, 20.

Q. *What is covetouſneſs?*

A. A greedineſs of gain, without regard of their own neceſſities, or the neceſſities of others.

Q. *What is Fornication?*

A. A polluting of the Soul with the luſt of the Body.

Q. *What is Drunkenneſs?*

A. A confounding of the Reaſon and the Senſes, by immoderate drinking.

Q. *What is falſe Doctrine?*

A. Any thing that is taught contrary to the truth of God's word.

Q. *How are they ſaid to lead their lives that delight in any of theſe abuſes?*

A. Improvidently.

Q. *Why?*

A. Becauſe they neglect the will of God, to follow their own ways.

Q. *How are they ſaid to lead their lives that abhor them?*

A. Circumſpectly.

Q. *Why?*

A. Becauſe they prefer the will of God before their own imaginations, *ch.* 5. 15, 17.

Q. *What is* Paul's *particular exhortation in this Epiſtle?*

A. The duty of Huſbands and Wives, Parents and Children, Maſters and Servants.

Q. *What is the duty of Huſbands towards their Wives?*

A. To

A. To love them, as Chriſt loved his Church who gave his life for it, *ch.* 5. 25.

Q. *What is the duty of VVives towards their Husbands?*

A. To ſubmit themſelves unto their Husbands, as unto the Lord, *ch.* 5. 22.

Q. *VVhat is the duty of Parents towards their Children?*

A. Not only to feed and cloath them, but to bring them up in the fear of the Lord, *ch.* 6. 4.

Q. *VVhat is the duty of Children to their Parents?*

A. To honour and obey them with bodily reverence, and with unfeigned love of the heart, *ch.* 6. 1, 2.

Q. *VVhat is the duty of Maſters to their Servants?*

A. Not to defraud them of their due, nor to uſe cruelty towards them, remembring that they themſelves have alſo a Maſter in Heaven, *ch.* 6. 9.

Q. *VVhat is the duty of Servants to their Maſters?*

A. To obey, and labour for them in ſingleneſs of heart, and not with eye-ſervice.

Q. *How is that?*

A. To do all things (whether their Maſters be abſent or preſent) as if God beheld them.

Q. *How doth St.* Paul *wiſh the* Epheſians *(and in them us) to arm themſelves, for the accompliſhing of theſe, and all other duties?*

A. Firſt, to gird us with the girdle of Truth: Secondly, to put on the breaſtplate of righteouſneſs: Thirdly, to be ſhod with the ſhooes of the preparation of the Goſpel of peace: Fourthly, to take the ſhield of Faith, Fifthly, the helmet of Salvation: Sixthly, the ſword of the Spirit, *ch.* 6. 14, *to* 17.

Q. *What is underſtood by the girdle of Truth?*

A. A binding of our ſelves to the obſervation of the Word of God.

Q. *VVhat*

Q. *What by the breſtplate of righteouſneſs?*

A. A good conſcience, or innocency of life.

Q. *What by the Shoes of peace?*

A. Friendly and quiet converſation.

Q. *What by the ſhield of faith?*

A. The righteouſneſs of Chriſt; able (like a brazen ſhield) to protect and cover us from the darts of the world, the fleſh, and the devil.

Q. *What by the helmet of ſalvation?*

A. The ſtrength and power of Chriſt; being for our ſakes vanquiſher of hell, death, and ſin.

Q. *What by the ſword of the ſpirit?*

A. The word of the everliving God, which as a ſword we muſt draw forth to defend our ſelves, and offend our ſpiritual enemies.

Q. *What is the ſpecial quality required of him that is thus armed?*

A. Prayer, and continual thankfulneſs, *ch.*6.18.

TO THE

PHILIPPIANS.

Queſt. *What were the* Philippians?

A. Exiles of *Philippi*, a City in *Macedonia*, where St. *Paul* had planted the Goſpel.

Q. *What moved him to write unto them?*

A. Two things.

Q. *Which by they?*

A. Firſt, the general care he had for all the People of God. Secondly, that he might ſhew his thankfulneſs towards the *Philippians*.

Q. *For what?*

A. For ſending him relief, after they knew he was a priſoner in *Rome*.

Q. *By whom did they ſend him relief?*

A. By

A. By *Epaphroditus* a professor of the Gospel.

Q. How doth he shew his thankfulness towards them?

A. Two ways.

Q. Which be they?

A. First, in praising God for them, and then in praying unto God for them.

Q. How doth he praise God for them?

A. In that it had pleased him to receive them into the fellowship of the Gospel, *ch.* 1. 5.

Q. How and in what sort doth he pray for them?

A. Three manner of ways.

Q. Which be they?

A. First, that God which had begun this work in them; would continue it until the day of Christ Jesus, *ch.* 1. 6. Secondly, that they might be able, through his Grace, to discern true Doctrine from false, *ch.* 1. 10. Thirdly, that they might abound in love, and in the works of righteousness, *ch.* 1. 11.

Q. How doth he encourage them, lest his imprisonment should make them faint?

A. Three ways.

Q. Which be they?

A. First, in respect of others; Secondly, of himself: Thirdly, by the example of Christ.

Q. How in respect of others?

A. That as others beholding his constancy were emboldened, and did more frankly profess Christ, so he hoped they would do, *ch.* 1. 14.

Q. How doth he encourage them in respect of himself?

A. That as he knew Christ should be magnified in his Body, whether he lived or died; so he doubted not, but that they would be of the same mind, *ch.* 1. 20.

Q. How by the example of Christ?

A. That

A. That as Christ being God, became man; being free, became bound; being Lord and Master over all, became a Servant to all; and for our sakes was content to suffer all reproach and tyranny, yea, death it self; so we for his sake should not refuse to do the like, *ch.* 2. 5, *to* 11.

Q. *What reason doth he alledge, the better to perswade us thereunto?*

A. A twofold reason.

Q. *What is that?*

A. First, as touching the reward of our persecutors. Secondly, as touching the reward of us that are persecuted.

Q. *What doth he say shall be the reward of our persecutors?*

A. Perdition.

Q. *What of us that are persecuted?*

A. Salvation, *ch.* 1. 21.

Q. *How doth he conclude these circumstances?*

A. With a necessity to suffer with Christ if we will be thought to believe in Christ, *ch.* 1. 29.

Q. *What doth* Paul *exhort us unto in this Epistle?*

A. Concord, meekness of mind, and godly Conversation.

Q. *How to concord?*

A. That we be of one judgment in Religion, *ch.* 2. 2.

Q. *How to meekness of mind?*

A. That nothing be done through vain glory, but every man to esteem other better than himself, *ch.* 2. 3.

Q. *How to godly conversation?*

A. That whatsoever is true, just, of good report, and to think on that, *ch.* 4. 8.

Q. *What*

Q. *What doth he bid us beware of?*

A. False Teachers.

Q. *What name doth he attribute unto false Teachers whereby to know them?*

A. He calleth them dogs, evil workers, couzeners, belly-gods, enemies to the Cross of Christ, and minders of earthly things, *ch.* 3. 2. 18, 19.

Q. *And wherefore doth he call them dogs?*

A. Because like dogs, they bark against the Doctrine of the Gospel.

Q. *And why evil workers?*

A. Because in the harvest of the Lord, they seek not his glory, but their own commodity.

A. *Why Couzeners?*

A. Because they teach, that Circumcision, and the works of the Law, are necessary to Salvation.

Q. *Why belly gods?*

A. Because to satisfie the lusts of the flesh, they care not with what Ceremonies they seduce Gods people.

Q. *How enemies to the Cross of Christ?*

A. Because they are Christians in name only, and not in deed.

Q. *Why minders of earthly things?*

A. Because their chiefest care is to be rich, and rise to promotion.

Q. *How doth* Paul *make known the true Ministers of God?*

A. By five special notes.

Q. *Which be they?*

A. First, he saith, they hold it glory to dye for the confirmation of their Disciples faith, *ch.* 2. 17. Secondly, they put no confidence in earthly things, *ch.* 3. 3. Thirdly, they do esteem all things loss and as very dung, for the excellent knowledg of Christ, *ch.* 3. 8. Fourthly, they preach the righteousness of Christ, and not mens works, *ver.* 9. Fifthly, their Conversation is in Heaven, from

whence they expect Christ, by whose coming they hope to be made immortal, *ch.* 3. 20, 21.

Q. *What is it to have their conversation in heaven?*

A. To live like a Saint on Earth.

Q. *That we may be able to do so, what is required of us?*

A. Three things.

Q. *Which be they?*

A. Faith towards God, love towards our Neighbour, and sobriety towards our selves

---

COLOSSIANS.

Quest. *What were the Colossians?*

A. A people dwelling in *Coloß*, a city in *Phrygia*, whom *Paul* saluteth in the name of Christ.

Q. *After his Salutation, what did he?*

A. Gave God thanks for them.

Q. *Why?*

A. Because of their faith in Christ Jesus.

Q. *How doth he strengthen their Faith?*

A. First, by Prayer, and then by Exhortation.

Q. *To whom did he pray?*

A. To God.

Q. *For what?*

A. For six things.

Q. *Which be they?*

A. First, that they may be filled with the knowledge of the will of God, in wisdom and spiritual understanding, *ch.* 1. 9.

Q. *What is wisdom?*

A. The knowledge of heavenly things.

Q. *Proceed, what is the second thing?*

A. Secondly, he prayeth that they may walk worthy of the Lord, *ch.* 1. 10.

Q. *How*

Q. *How is that?*

A. To the honour of God, and the profit of others.

Q. *What is the third thing?*

A. That they may be fruitful in all good works, *ch.* 1. 10.

Q. *What call you good works?*

A. The Teſtimony of a lively Faith, ſet forth by the deeds of mercy.

Q. *What is the fourth thing?*

A. That they encreaſe in the knowledge of God, *ch.* 1. 10.

Q. *How ſhall they encreaſe?*

A. By the dew of Gods mercy, and the Sunſhine of his righteouſneſs.

Q. *What is the fifth thing?*

A. That they may be ſtrengthened.

Q. *With what?*

A. With the glorious power of Chriſt.

Q. *To what end?*

A. To endure with patience and joy the afflictions of this life, *ch.* 1. 11.

Q. *What is the ſixth thing?*

A. That they may be always thankful unto God.

Q. *Doth he ſhew any reaſon why they ought to be thankful?*

A. Yes; firſt, in that God hath made them meet to be partakers of the inheritance of Saints: and ſecondly, in that he had delivered them from the power of darkneſs, and brought them into the Kingdom of light, *ch.* 1. 12, 23.

Q. *By whoſe means?*

A. By Chriſt the Redeemer, the Image of the Inviſible God, the Head of the Church, the firſtborn of the dead, and the Peace-maker between God and Man.

Q. *What doth he exhort them unto?*

A. To cleave to none, but unto Christ.

Q. Why?

A. Because in him only they shall be compleat and perfect, *ch.* 2.

Q. Where must we seek him?

A. In Heaven.

Q. How?

A. By setting our Affections on things that are above, and not on things that are on Earth, *ch.* 3. 2.

Q. When are our Affections set upon things that are above?

A. When we live after the good Motion of the Spirit.

Q. When upon things that are upon the Earth?

A. When we live after the Desires of the Flesh.

Q. Shew me a Difference between the Spirit, and the Flesh?

A. The Flesh saith, *Rather steal than suffer want*; the Spirit saith, *Thou shalt not covet another Man's Goods:* The Flesh saith, *Revenge where thou hast taken wrong*; the Spirit saith, *Forgive, as Christ hath forgiven thee*, ch. 3. 13.

Q. When doth this Spirit fall upon us?

A. In Baptism.

Q. How may we grieve the Spirit?

A. By abusing the good Graces of God, which it bringeth with it; as by turning mercy into cruelty, Humility into Pride, and by applying the time appointed to Gods Service, to the Service of the World.

Q. How is the Time to be redeemed?

A. By spending it more virtuously than heretofore we have done; as if we have been careless, now to be watchful; if we have forgot God, and his Benefits, now to pray unto him, and be thankful; if we have been idle Talkers, now to season our words with the Salt of Wisdom and Edification, *ch.* 4. 2, 6.

The

The First Epistle of St. *Paul* TO THE THESSALONIANS.

Quest. *How is the Epistle divided?*

A. Into two parts.

Q. *Which be they?*

A. Into a Commendation, and an Exhortation.

Q. *Whom doth* Paul *commend?*

A. First the *Thessalonians*, then himself.

Q. *For what doth he commend the* Thessalonians?

A. First, for their readiness to hear; and secondly, for their profiting by hearing.

Q. *How did he know that they profited by hearing?*

A. By three things, which he saw begin to flourish amongst them.

Q. *And what were those?*

A. Effectual Faith, diligent Love, and patient Hope, *ch.* 1. 3.

Q. *What is Effectual Faith?*

A. That Faith which bringeth forth good works.

Q. *Diligent Love, what is it?*

A. That Love, which hath a care to benefit whom he loveth.

Q. *Patient Hope, what is it?*

A. Hope, that giveth a Man Courage to endure all the Afflictions of this Life, without repining, because he depends upon the Reward promised in Christ.

Q. *And what is that?*

A. Eternal Life.

Q. *How many kinds of Love are there?*

A. Three.

Q. *Which be they?*

A. First, love in the Magistrate, to labour for the glory of God, and benefit of the Commonwealth: Secondly, love in the Ministers, to feed his flock: Thirdly, love in the private man, to maintain the welfare of his Friend and Neighbour.

Q. *How do they receive the Gospel that receive it with such profit?*

A. They receive it not in word only, but in power also, *ch.* 1. 5.

Q. *What assurance doth it bring unto them?*

A. That they are the elect Children of God, *chap.* 1. 4.

Q. *But what are such men unto God?*

A. A glory.

Q. *What unto the world?*

A. A good example, *ch.* 1. 7.

Q. *How doth* Paul *commend himself?*

A. First, For his love towards them; Secondly, for his diligence in teaching; Thirdly, for his purity of Doctrine.

Q. *Wherein did he shew his love?*

A. In four respects.

Q. *Which be they?*

A. First, in protesting that he was not only willing to have dealt the Gospel unto them, but also his own life, *ch.* 2. 8. Secondly, in sending *Timotheus* unto them for their comfort, when he could not come himself, *ch.* 3. 5. Thirdly, in esteeming their constancy in the faith, his life; and their fainting, his death, *ch.* 3. 8. Fourthly, in continual prayer for them, that their hearts might be stable and unblamable, in holiness before God and the world, *ch.* 3. 13.

Q. *Wherein did he shew his diligence in teaching?*

A. In that he laboured night and day for their instruction, *ch.* 2. 2.

Q. *Wherein*

Q. *Wherein is the purity of his Doctrine?*

A. In that it was without deceit, flattery, covetousness, vain-glory, and not to please men but God, *ch.* 2. 5. *to* 8.

Q. *Was not* Paul *vain-glorious then, when he did thus praise himself?*

A. No.

Q. *Why?*

A. For two causes.

Q. *Which be they?*

A. First, in that he did it not to win praise to himself, but to allure them to embrace the Gospel which he taught. And secondly, to shew what difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

Q. *What doth he exhort the* Thessalonians *unto?*

A. To keep their bodies as Vessels of holiness.

Q. *Why?*

A. Because God hath called them not to uncleanness, but to purity of life, *ch.* 4. 7.

Q. *What must they do to keep their Bodies holy to the Lord?*

A. Fly from lust, oppression, fraud, contention, idleness, and all appearance of evil, *ch.* 4. 3. *to* 12. 5. 22.

Q. *What doth he annex to this exhortation?*

A. A Reprehension.

Q. *For what doth he reprehend them?*

A. For two things.

Q. *Which be they?*

A. For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

Q. *Ought we not then to mourn for the dead?*

A. No, not in that manner as Infidels do, which thinketh their dead shall never rise again.

Q. *How then?*

A. As good Christians should, who account of Death but as a Sleep, out of the which the Faithful shall one day awake to their eternal Life, *ch.* 4. 14.

Q. *Why doth he forbid them to search for the time of* Christ?

A. For two causes.

Q. *Which be they?*

A. First, Because they can never certainly know it, being a thing hidden from the Angels in Heaven, much more from Men on Earth: And Secondly, Because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the Night, than to enquire after the Hour.

Q. *How must they make themselves ready for it?*

A. In walking like the Children of Light, and not like the Children of Darkness, *ch.* 5. 5.

Q. *How is that?*

A. In Peace and Love one towards another, in watching, praying, continual thanksgiving, hearing the word preached, and reverencing the Ministers, *chap.* 5. 12, 13.

II. THESSALONIANS.

Quest. *WHat is to be gathered out of this Second Epistle of the* Thessalonians?

A. The Trial of Faith.

Q. *How is Faith tryed?*

A. By Afflictions.

Q. *What is the fruit of Affliction?*

A. Patience, *ch.* 1. 4.

Q. *What proceeds of Patience?*

A. The Righteous Judgment of God, *ch.* 1.

Q. *Who will God judge?*

A. The

A. The Afflicter, and the Afflicted.

Q. How will he judge the Afflicter?

A. In flaming Fire, rendring Vengeance, *ch.* 1. 8.

Q. How the Afflicted?

A. In Mercy, giving them Reſt, *ch.* 1. 7.

Q. When ſhall this Judgment be?

A. At the latter Day, when the Lord *Jeſus* ſhall ſhew himſelf from Heaven, with his mighty Angels, *chap.* 1. 7.

Q. What ſhall be a Sign of that Day?

A. The falling away of many from the Faith, *chap.* 2. 3.

Q. By whoſe means ſhall they fall away?

A. By the means of Antichriſt.

Q. What is Antichriſt?

A. The Man of Sin, that oppoſeth himſelf against all that is called God, *chap.* 2. 4.

Q. By whom will he work?

A. By Satan.

Q. In what manner?

A. With great Power, but in all Deceivableneſs, *chap.* 2.

Q. Amongſt whom?

A. Not amongſt the Elect, but them that ſhall periſh, *ch.* 2. 10.

Q. Why not amongſt the Elect?

A. Becauſe from the beginning, they are choſen to Salvation, *ch.* 2. 13.

Q. Therefore, what ought to be the care of the Elect?

A. To ſtand faſt in the Doctrine which they have received, *ch.* 2. 15.

Q. What is the means whereby they may be able to ſtand faſt?

A. Prayer.

Q. What muſt they pray for?

A. Two things.

Q. *Which be they?*

A. That the word of God may have free paſſage, and that they may be delivered from the Company of the wicked, *ch.* 3. 1, 2.

Q. *What ſteps doth St.* Paul *counſel them to follow?*

A. His own.

Q. *Wherein?*

A. Firſt, in righteouſneſs of mind, and in labouring before they eat, *ch.* 3. 7, 25.

Q. *How muſt they be uſed that follow not his inſtruction?*

A. Excommunicated, *ch.* 3. 14.

Q. *Tell me what excommunication is?*

A. To be baniſhed the Congregation of God.

Q. *How, as an enemy, utterly to be caſt off?*

A. No, but as a friend, to be won to amendment of life, *ch.* 3. 15.

I. TIMOTHY.

Queſt. WHat was Timothy?

A. A Diſciple of *Paul*'s, and a profeſſor of the Goſpel.

Q. *Where did he profeſs it?*

A. In *Epheſus.*

Q. *What doth* Paul *admoniſh him of?*

A. His duty.

Q. *In what conſiſted his duty?*

A. In reading the word, and rebuking of ſin.

Q. *How muſt we rebuke ſin?*

A. Openly.

Q. *Why?*

A. Becauſe others may take heed, *ch.* 5. 1.

Q. *Is there no difference to be made?*

A. Yes.

Q. *In what?*

A. The

A. The elder ſort muſt be rebuked as Fathers; the younger as brethren, *ch.* 5. 1.

Q. What muſt he teach all men?

A. To pray.

Q. In what ſort?

A. By lifting up of pure hands, *ch.* 2. 8.

Q. For whom?

A. For all people, but eſpecially for Princes and Rulers.

Q. To what end?

A. That under their Authority we may lead a godly and peaceable life.

Q. How all women?

A. To array themſelves with ſhamefacedneſs and modeſty, and not with Gold, Pearl, or imbroidered hair, *ch* 1. 6.

Q. How Miniſters?

A. To be blameleſs, the Husband of one Wife, watchful, ſober, laborious, apt to teach; no drunkard, quarreller, or covetous, *ch.* 3. 3.

Q. How widows?

A. To exercoiſe deeds of Charity; to bring up their Children vertuouſly; not to be idle pratlers, gadding from houſe to houſe, *ch.* 5. 10, 13.

Q. How rich men?

A. Not to be high-minded, nor put confidence in uncertain things, but be ready to diſtribute to them that want, *ch.* 6. 17.

Q. What is the beſt gain?

A. Godlineſs, *ch.* 6. 6.

Q. Why?

A. Becauſe they that would be rich, fall into many temptations, and ſnares, that may drown them in perdition and deſtruction, *ch.* 6. 9.

II. TIMOTHY.

Queſt. *How is this Epiſtle divided?*

A. Into two parts.

Q. *Tell me which be they?*

A. Into an Exhortation, and a Propheſie.

Q. *What doth* Paul *exhort unto?*

A. Stedfaſtneſs in Faith, and Patience in ſuffering for the ſame, *ch.* 1. 3.

Q. *Why?*

A. Becauſe thoſe that will reign with Chriſt, muſt ſuffer with Chriſt, *ch.* 2. 12.

Q. *By what Example?*

A. By the Example of the Soldier, Husbandman, and of him that contendeth for a Maſtery, neither of which receiveth Recompence, except they firſt labour, *ch.* 2. 4, 5, 6.

Q. *What hindereth our Salvation in this behalf?*

A. Contending about Frivolous and Vain Queſtions.

Q. *How?*

A. In that they engender Strife, *ch.* 2. 14, 23.

Q. *Of what doth he Propheſie?*

A. Of the Perillous Time to come, *ch.* 3. 1.

Q. *How ſhall the Time to come be Perillous?*

A. By reaſon of Wicked Men.

Q. *What wicked men?*

A. Lovers of themſelves, covetous, boaſters, proud, and curſed Speakers, diſobedient to Parents, without natural Affection, *&c. ch.* 3. 2, 3, 4, 5.

Q. *By what means therefore doth he teach Gods Miniſters to repreſs the Malice of ſuch Men?*

A. By preaching the word in ſeaſon, and out of ſeaſon, by reproving, rebuking, and exhorting with all long-ſuffering and Doctrine.

PAUL

PAUL *to* TITUS.

Queſt. *WHere was* Titus, *when* Paul *wrote unto him?*

A. In *Crete.*

Q. *To what end was he there?*

A. To finiſh the Doctrine which St. *Paul* had begun.

Q. *How muſt we be armed thereunto?*

A. With Boldneſs, as *Gods* Ambaſſador, and by ſhewing himſelf an Example of Good Works, and Integrity of Life, *ch.* 2. 7, 15.

Q. *To whom?*

A. To all whom he taught.

Q. *Who were thoſe?*

A. Both Young and Old.

Q. *What doth he teach the Old?*

A. The Men to be ſober, honeſt, diſcreet, ſound in Faith, Love, and Patience, *ch.* 2. 2. The woman to be holy, and not given to Wine.

Q. *What doth he teach the Young?*

A. The Men to be ſober-minded: Women to be chaſt, obedient to their Husbands, and no Gadders abroad, *ch.* 2. 5.

St. *Paul* to *Philemon.*

Queſt. *FRom whence was this Epiſtle written?*

A. From *Rome.*

Q. *Upon what occaſion?*

A. Oneſimus, a Servant to *Philemon*, being fled from his Maſter, *Paul* winneth to Chriſt, and ſends him back again.

Q. *By what intreaty?*

A. That *Philemon* would receive him.

Q. *How*

Q. *How?*

A. As if *Paul* himself were present, *v.* 17.

Q. *For what Reason?*

A. Because he was now not only his Servant, but his Brother in the Lord,

Q. *How?*

A. In that he professed the Gospel.

The EPISTLE to the

HEBREWS.

Quest. WHo wrote this *Epistle?*

A. It is not known.

Q. *What is handled in it?*

A. The Difference between the Priest-hood of *Christ*, and the *Levitical* Priest-hood.

Q. *How do they differ?*

A. In five Points.

Q. *Which be they?*

A. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Q. *How do they differ as touching the Office?*

A. The Priest-hood of the *Levites* was external, and after the Order of *Aaron*: The Priest-hood of Christ is Spiritual, and after the order of *Melchisedec.*

Q. *What is it to be a Priest after the order of* Melchisedec?

A. To be a Priest, a Prophet, and a King; not for a Month, a Year, or an Age, but for ever, *chap.* 7. 32, 33.

Q. *Why are these three Titles attributed to Christ?*

A. Because he sanctifies us from sin, teacheth us by his Wisdom, and governs us by his Power.

Q. *How do they differ as touching the Temple?*

A. The

A. The Temple of the *Levites* was built with hands, and to endure but a time; the Temple of Christ is built by the Holy Ghost in eternity, *ch.* 8.

Q. *How do they differ as touching their Sacrifices?*

A. The *Levites* did offer the blood of Goats and Bulls; but Christ his own precious blood.

Q. *How touching their Ceremonies?*

A. The Ceremonies of the *Levites* were corporal; as the attiring of the body, and other external observations, the Ceremonies of the Gospel are spiritual, as the vertuous disposition of the Soul.

Q. *How touching their effects?*

A. The sacrifices of the *Levites*, though many times offered, did scarce sanctify the body; the sacrifice of Christ, but once offered, sanctifies both body and soul, *ch.* 9. 12. and 28.

Q. *In whom?*

A. In all that have faith.

Q. *What is faith?*

A. The ground of things that are hoped for, and the evidence of things which are not seen, *ch.* 1. 11.

Q. *How do the Temples of* Moses *and Christ agree?*

A. The Temple of *Moses* had three separations; as the Holiest of all, whereinto the High-priest only entered, in that but once every year: the Tabernacles of the Congregation, where the *Levites* remained; and the open Court, where the people had resort: So in the Temple of Christ, there is the Spirit, the Soul, and the Body.

Q. *What is the difference between the Spirit and the Soul?*

A. By Spirit, is understood Regeneration through Faith in Christ; and by Soul, is understood

ſtood Man in his firſt Corruption, living according to the Rule of Reaſon, without the knowledg of Gods word, or Faith.

Q. *Being once grafted in Faith, what is it to fall away from it?*

A. Sin againſt the Holy Ghoſt, which is unpardonable, *ch.* 6. 4. and *ch.* 10. 26.

Q. *How may we fall from Faith?*

A. If when once we have received the Knowledg of Chriſt, we afterward deny him.

Q. *What therefore are the* Hebrews *counſelled unto?*

A. To keep the Profeſſion of their Hope, without wavering, *ch.* 10. 23.

Q. *How muſt that be?*

A. Through Patience.

Q. *Wherein?*

A. In eſteeming light the trouble of this Life, by ſetting before our Eyes the Joy of the world to come.

Q. *What have we to encourage us?*

A. The words of the Holy Ghoſt.

Q. *What are they?*

A. My Son, faint not when thou art rebuked, for whom the Lord loveth, he chaſtneth, and ſcourgeth every Son that he receiveth, *ch.* 12. 5, 6.

Q. *Is there nothing elſe required but Patience?*

A. Yes, the Sacrifice of a Chriſtian.

Q. *What is that?*

A. To praiſe God always, and to diſtribute to the Poor, *ch.* 13. 15, 16.

The General Epiſtle of St. *James.*

Queſt. *WHy is this called the General Epiſtle of St.* James?

A. Becauſe

A Becauſe it is not written to any one man or Country, but generally unto all the *Jews* diſperſed through many Countries.

Q. *What doth it contain?*

A. The effects of our Juſtification, as St. *Paul* to the *Romans* declared the cauſe.

Q. *What is the cauſe of Juſtification?*

A. Faith.

Q. *What are the effects?*

A. Good works, *ch.* 2. 23.

Q. *How is Faith divided?*

A. Into two parts.

Q. *VVhich be they?*

A. A lively faith, and a dead faith.

Q. *What is a lively Faith?*

A. Faith made known by good works.

Q. *VVhat is a dead Faith?*

A. Faith without good works, and ſo the Devil is ſaid to have Faith, *ch*, 2. 17, 19.

Q. *What be the good works St.* James *exhorteth unto?*

A. Patience, prayer, love, to beware of ambition, ſwearing and contention, to bridle the tongue, and rule the affections; not to ſpeak evil one of another, but to be Friends in this world.

Q. *From whence proceeds good works?*

A. From God, *ch.* 1. 17.

Q. *From whence evil?*

A. From our own concupiſcence, *ch.* 1. 14.

Q. *What ſaith St.* James *of Patience?*

A. Bleſſed is the man that endures temptations, for when he is tryed, he ſhall receive the Crown of life, *ch.* 1. 12.

Q. *What ſaith he of Prayer?*

A. Let him that aſketh, aſk with faith, and waver not, *ch.* 1. 6.

Q. *Of love, what ſaith he?*

A. He

A. He that loveth his Neighbour as himself, fulfilleth the Law, *ch.* 1. 6.

Q. *Of Ambition, what?*

A. God rejecteth the proud, and gives Grace to the Humble, *ch.* 1. 9.

Q. *What of Swearing?*

A. Before all things (my Brethren) swear not, neither by Heaven, Earth, nor any other Oath; but let your Yea be Yea, and your Nay, Nay, lest you fall into Condemnation, *ch.* 5. 12.

Q. *What of Contention?*

A. Where envying and Strife is, there is all manner of evil works, *ch.* 3. *v.* 16.

Q. *What of the Tongue?*

A. That it is a Fire, and a world of wickedness, defiling the whole Body, if it be ungoverned, *chap.* 3. 6.

Q. *What of Evil-speaking?*

A. If a Man speak evil of his Brother, he speaketh evil of the Law, *ch.* 4. 11.

Q. *Who are the Freinds of the world?*

A. Such as esteem more of Riches, Honour, and such like, than the Word of God.

Q. *What saith St.* James *of such men?*

A He bids them weep and howl for the miseries that shall come upon them, their riches are corrupt, and their Garments are moth-eaten, their Gold and Silver is cankered, the Rust whereof shall be a witness against them, *ch.* 5. 1, 2, 3.

Q. *What is the best use of Riches?*

A. To employ them in doing good, as in relieving the Poor, Fatherless, and Widows; and that is called *True Religion, and Undefiled before God*, chap. 1. 27.

Q. *Every one therefore that heareth the word of God, is not Religious?*

A. No, but such only as are Doers thereof, *chap.* 1. 22.

I. Epiſtle of St. PETER.

Queſt. *WHat is contained in this Firſt Epiſtle of St.* Peter?

A. Three things.

Q. *Which be they?*

A. The Calling of Chriſtians, their Dignity, and Fruits of their Calling.

Q. *Who hath called them?*

A. Chriſt.

Q. *How?*

A. Through Obedience, and ſprinkling of his Blood, *ch.* 1. 2.

Q. *To what?*

A. To an inheritance immortal, and undefiled, that fadeth not away, but is reſerved in Heaven for us, *ch.* 1. 4.

Q. *How muſt we apprehend it?*

A. By Faith. *ch.* 5.

Q. *What is the Dignity of Chriſtians?*

A. They are ſaid to be a Royal Prieſt-hood, a holy Nation, a peculiar People, *ch.* 2. 5.

Q. *What is the fruit of their Calling?*

A. To ſhew the vertue of him that called them, *chap.* 2.

Q. *How is that?*

A. Being Holy as he is Holy; and ſince he hath called us out of Darkneſs into Light, to walk as in the day-time, by laying aſide all Maliciouſneſs, all Guile and Diſſimulation, all Envy and evil Speaking, *ch.* 2. 1. and 9.

Q. *How ſhall we do theſe things, the world every hour provoking us to the contrary?*

A. By ſetting before us the Example of *Chriſt*, which gave his Life for his Enemies; and when he was reviled, reviled not again; and when he ſuffered,

and when he suffered threatned not, but committed it unto him that judgeth righteously, *chap.* 2. 21, 22.

Q. *What brings us to this obedience?*

A. The love we owe to Christ, that hath begotten us anew to righteousness, and the fear not to be partakers of his mercies, because of the small number of them that shall be saved.

Q. *Who is the efficient cause of our Salvation?*

A. God the Father.

Q. *What is the material cause?*

A. The obedience of Christ to the Cross.

Q. *What is the formal cause?*

A. Our effectual calling.

Q. *What is the final cause?*

A. Our Sanctification.

Q. *Wherein standeth our Sanctification?*

A. In two things.

Q. *Shew me which be they?*

A. In dying to sin, and living to God, *chap.* 4. 2.

Q. *When do we live to God?*

A. When we mortifie the lusts of the flesh, *ch.* 4. 2.

Q. *Wherein consisteth this mortification?*

A. In particular duties.

Q. *What be those?*

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, *&c.*

Q. *What doth he counsel us touching every mans private self?*

A. To be and sober watching in prayer.

Q. *What is Prayer?*

A. A calling upon the name of God in the time of necessity.

Q. *What are the properties thereof?*

A. It must be from the Heart, with true faith

in

in the name of Christ, and in few words.

Q. *What is the efficacy of Prayer?*

A. It overcometh God, which overcometh all things.

Q. *What doth St.* Peter *counsel us to do as touching others?*

A. One to suffer with another, to love as brethren, to be pitiful, not to render evil for evil, but contrariwise, to bless, *ch.* 3. 8, 9.

Q. *Why must we love?*

A. Because God hath loved us.

Q. *Why must we suffer?*

A. Because therein we are blessed, *ch.* 4. 14.

Q. *How must we suffer?*

A. Not as murtherers, thieves, or evil doers, but as lovers of faith, *ch.* 4. 15.

Q. *Why are we bound to these vertuous actions?*

A. Because thereby God is glorified, *ch.* 2. 12.

II. PETER.

Quest. WHat doth *Saint* Peter *exhort us to in this Epistle?*

A. That having once received the knowledg of the Gospel, to confirm and establish it in us by good works, and to stick unto it even till the last gasp, *chap.* 1. 10.

Q. *Why?*

A. Because, as Saint *Paul* saith, So run that ye may obtain: so St. *Peter* saith, By making sure your election, that is, in not being idle or unfruitful in your calling, an entrance is made unto you into the Kingdom of our Lord and Saviour Jesus Christ, *ch.* 1. 12.

Q. *What is the gate to that entrance?*

A. Death.

Q. *What is death?*

A. The

A. The laying down the Tabernacle of this flesh, *ch.* 1. 14.

Q. *VVhy doth he call this flesh of ours a Tabernacle?*

A. Because we dwell therein as strangers, not for ever, but for a certain time.

Q. *How doth* Peter *confirm the Doctrine of Faith?*

A. By shewing it is no deceivable Fable, but the truth it self, descended from Heaven, *chap.* 1. 17, 18.

Q. *VVho are the impugners of this truth?*

A. Hypocrites and *Atheists.*

Q. *What are* Hypocrites?

A. Wells without water, such as pretend an outward holiness, but inwardly are corrupt and venomous, *ch.* 2. 13, 17.

Q. *VVhat are* Atheists?

A. Mockers, and deriders of the Scriptures, and such as think there will be no Resurrection, *chap.* 3. 3, 4.

Q. *VVhen shall these men appear?*

A. In the latter times, *ch.* 3. 3.

Q. *How shall they be disproved?*

A. The heaven shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall give them the wages of Unrighteousness, *ch.* 3. 10. and 2. 13.

Q. *Is there any hope of escaping?*

A. No, for he that spared not the Angels when they sinned, will not spare thee, *ch.* 2. 4.

I. JOHN.

Quest. VV*Hat is here set down?*

A. Two sorts of Love.

Q. *VVhich*

Q. *Which be they?*

A. Love of the world, and love called Charity.

Q. *In what consists the love of the world?*

A. In three things.

Q. *Which be they?*

A. Concupiscence of the flesh, lust of the eyes, and pride of life, *ch.* 2. 16.

Q. *What is concupiscence of the flesh?*

A. An inclination of the heart to enjoy the pleasures of the body, as wantonness, chambering, sloth, drunkenness, and such like.

Q. *What is the lust of the Eyes?*

A. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, couzenage, and such like.

Q. *Wherein consisteth pride of life?*

A. In all things, as in meat, drink, apparel, house-room, and other things; to bear an arrogant contemptuous mind, striving to excel others.

Q. *What doth he then say touching such livers?*

A. That God is not in them, nor they in him, *ch.* 2. 15.

Q. *What is Charity?*

A. A motion of the heart, whereby we do love God, and in him our Neighbour.

Q. *What is the love of God?*

A. To keep his commandments, *ch.* 5. 2.

Q. *What is it to love our Neighbour?*

A. To esteem him as our selves.

Q. *How many kinds of love are there?*

A. Two.

Q. *Which be they?*

A. True and unfeigned love.

Q. *What call you true love?*

A. Not

A. Not only to help our brother with all we have, but if need require, to offer our life for him, *ch.* 3. 16.

Q. *What call you feigned love?*

A. To love in word and not in deed, *ch.* 3. 12.

Q. *What saith St.* John *as touching true lovers?*

A. That they dwell in God, and God in them, *ch.* 4. 16.

Q. *What is it to dwell in God?*

A. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Q. *How shall we know that God dwelleth in us?*

A. If we see our brother want this worlds good, and do not shut up our compassion from him, but willingly relieve him, *ch.* 3. 17.

Q. *What is said of him that hateth his Brother?*

A. That he walketh in darkness, *ch.* 2. 11. is the child of the Devil, *ch.* 3. 10. abideth in death, *ch.* 3. 14. is a man slayer, and barred from eternal life, *ch.* 3. 15.

II. III. JOHN.

Q. *TO whom were these two last Epistles written?*

A. The one to a certain Zealous Lady; the other to *Gaius*, a professor of the Gospel.

Q. *What doth he commend in the Lady?*

A. Her vertuous bringing up of her Children.

Q. *What in* Gaius?

A. His testimony of faith, and hospitality towards strangers.

Q. *What doth he admonish them of?*

A. To beware of deceivers.

Q. *What are those?*

A. Such

A. Such as would not confeſs that Chriſt was come in the Fleſh.

Q. *How muſt they entertain them?*

A. They muſt not receive them into their Houſes, nor bid them God ſpeed.

Q. *Why?*

A. Becauſe in ſo doing they ſhould be partakers of their evil deeds.

The Epiſtle of JUDE.

Queſt. TO *whom was this Epiſtle written?*

A. To all Chriſtian Churches.

Q. *What doth he exhort them unto?*

A. To contend for the maintenance of their Faith.

Q. *Againſt whom?*

A. Againſt Sectaries.

Q. *What is the condition of Sectaries?*

A. To murmur, complain, and walk after their own Luſts.

Q. *Whom do they murmur againſt?*

A. Governours.

Q. *How doth he reprove them?*

A. By the example of *Michael* the Archangel, who when he ſtrove with the Devil about the Body of *Moſes*, blamed him not with curſed ſpeaking, but, The Lord rebuke thee.

Q. *What doth he mean by this example?*

A. If it be not lawful to rail upon the Devil, much leſs upon Magiſtrates, be they never ſo wicked.

Q. *What is it to walk after our luſts?*

A. To be directed by carnal judgment, and not by the Spirit of Regeneration.

REVELATION.

Queſt. FIrſt, *Tell me what you underſtand by* Revelation?

A. The word importeth a laying open, or an uncovering of things that were before hid and ſhut up in ſecret, which no living Soul can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Q. *What is the authority of this* Revelation?

A. High and Mighty, as proceeding from the mouth of God, by the mediation of Jeſus Chriſt.

Q. *To whom was it given?*

A. To the Apoſtle Saint *John*, and ſo conſequently from him, to the Church of God through all Ages.

Q. *Where was* John *when he received it?*

A. In an Iſland called *Pathmos*, environed with the *Egean* Sea, which Sea divides *Europe* from *Aſia*.

Q. *What did he there?*

A. He was baniſhed thither by the Tyrant *Domitian*, about the year of our Lord Jeſus 96. which Tyrant ſought to ſuppreſs the light of the Goſpel, but the LORD in mercy did the more advance it, as appears, by adding a further diſcovery of his will, by the Book of the *Revelation*.

Q. *What is the fruit of this* Revelation?

A. Exceeding great, as we may gather by theſe words, *Bleſſed be they that read, hear, and keep in memory theſe things which are written in this Propheſie*, ch. 1. 3.

Q. *To whom was* John *commanded to ſend it?*

A. To the ſeven Churches of *Aſia*; namely, of *Epheſus*, *Smyrna*, *Pergamus*, *Thyatyra*, *Sardis*, *Philadelphia*, and *Laodicea*; where after the deſtruction of

of *Jeruſalem*, *John* did proſecute his holy calling in the Miniſtry.

Q. *What method did he uſe in the manner of his writing?*

A. Firſt, a friendly Salutation, and then a brief narration.

Q. *How doth he ſalute them?*

A. By wiſhing unto them Grace and Peace.

Q. *What underſtand you by Grace?*

A. The free love and affection which God bears towards us for his own ſake, although indeed we deſerve it not, but are in our ſelves the Children of wrath and Perdition.

Q. *What by peace?*

A. All kind of benefits, both Spiritual and Temporal, which flow unto us from the Fountain of Grace, which God the Father hath opened to the World by the means of his Son.

Q. *In whoſe name ſalutes he them?*

A. In the name of the Father, the ſeven Spirits, and of JESUS CHRIST, *ch.* 24. 5.

Q. *What is meant by the Seven Spirits?*

A. The Holy Ghoſt.

Q. *The Holy Ghoſt being but one in Perſon, why doth he deſcribe him by the number of Seven?*

A. Although the Holy Ghoſt be but one in Divine Eſſence, yet according to the Seven-fold operation which it had in the Churches of *Aſia*, it is called by the name of Seven Spirits; not that it is in perſon divers, but in power and vertue according to the diverſity of thoſe Subjects in which it worketh.

Q. *But why is that placed in the ſecond place, whereas the uſual order teacheth us to ſay, the Father Son and Holy Ghoſt; and not the Father, Holy Ghoſt and ſo put the Son laſt?*

A. *John* uſeth this order, not that there is any Degrees or Dignity in one Perſon more

than in another: For the Father is not greater than the Son, nor the Son greater than the Holy Ghoſt, they are all of the ſame power, Majeſty, and Glory, nor is one before another: but the reaſon that moved *John* to ſet our Saviour in the third place, was becauſe immediately the narration (which is the ſecond point of the writing) chiefly concerneth Chriſt.

Q. *As how?*

A. In deſcribing him.

Q. *How doth* John *deſcribe Chriſt?*

A. Two manner of ways: Firſt, as touching the excellency of his Glory, as he appeared unto him in a viſion, *ch.* 1. *from* 12, *to* 17.

Q. *What was his Office?*

A. It was three-fold; he had the Office of a Prophet, of a Prince, and of a Prieſt.

Q. *How did he ſhew himſelf a Prophet?*

A. In bearing witneſs of the truth, and revealing the counſels of God unto men.

Q. *How a Prince?*

A. Two manner of ways: Firſt, by his Victory over Death; Death is ſwallowed up into Victory, 1 *Cor.* 15. 54. And ſecondly, becauſe he hath Dominion over all Principalities and Powers, both in Heaven and upon Earth, *Epheſ.* 1. 12.

Q. *How a Prieſt?*

A. In that he hath waſhed us from our ſins in his blood, offering his body a ſacrifice for us upon the Croſs.

Q. *Did Chriſt bear theſe three Offices only for himſelf?*

A. No, but for the benefit of the Faithful, that as he was, ſo they might be both Prophets, Kings and Prieſts; Prophets, in that he ſaith, I will pour my Spirit upon all Fleſh, and your Sons and Daughters ſhall Propheſie: Kings, in that

that we ſhall reign with him eternally; and Prieſts, for that true Chriſtians do offer the Spiritual Sacrifice of Prayer, Praiſe, and Almſdeeds, *Heb.* 13. 15, 16.

Q. *Are then all Chriſtian Prieſts alike?*

A. They are as touching the Sacrifice aboveſaid, but not as touching Church-Government; for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Q. *How doth he deſcribe Chriſt, according as he ſaw him in a viſion?*

A. By certain properties fit for the capacity of men: as that he was in a long robe, girt with a girdle of Gold, his Hair was as white as ſnow, his eyes as a flame of fire, his feet like unto fine braſs burning in a Furnace, his Voice to the ſound of many Waters; in his right hand he had ſeven Stars, out of his mouth went a ſharp two edged Sword, and his face ſhone as the Sun ſhineth in his ſtrength.

Q. *What gather we by this deſcription?*

A. By this long Robe girt unto him, we gather the readineſs of Chriſt in his Kingly and Princely Office to execute the work of our Salvation; by his white Hairs, his fulneſs of Knowledge and Wiſdom; by his Fiery Eyes, his deep inſight into the deepeſt corners of the Earth, and deepeſt ſecrets of Mens Hearts; by his Feet of ſhining braſs, the purity and brightneſs of his ways, and the power which he hath to tread down his Enemies, and therefore are his Feet rather compared unto braſs than unto Gold, becauſe Gold is a ſofter Metal, and not ſo fit to repreſent his invincible ſtrength; by his voice, compared to the voice of many Waters; we underſtand the ſound of the Goſpel, humbling ſome to their Salvation, others to their confuſion: by the Stars in his

right hand, his faithful Miniſters, by whom he worketh, which as Stars ſhould give light unto men by their Doctrine and Converſation: by the two-edged Sword, is underſtood the powerful word of God, entring and cleanſing the hearts of his Children, and thruſting through the other to their deſtruction: and by his face ſhining like the Sun at the higheſt; the unſpeakable brightneſs of his grace, whereby the Church is comforted and lightned in all truth and ſincerity.

Q. *Why doth he reſemble the Churches to golden Candleſticks?*

A. Becauſe as the Candleſtick doth not give the light, but the light is put upon it, ſo the Church receiveth all her light put upon her from Chriſt; for the Doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q. *Into how many points may we draw the Doctrine of this Book?*

A. Into four.

Q. *Which be they?*

A. Precepts, Propheſies, Promiſes and Threatnings.

Q. *Wherein are the Precepts ſeen?*

A. In the inſtruction given to the ſeven Churches.

Q. *Upon how many general points do theſe inſtructions conſiſt?*

A. Upon three; a commendation, reprehenſion, and an exhortation.

Q. *What doth Chriſt commend in them?*

A. Their Vertues; as Patience, Labour, Zeal in the Church of *Epheſus*, chap. 2. 2. The works of Faith, Repentance, and Charity, together with conſtancy in affliction, and true Humility in the Church of *Smyrna*, chap. 2. 9. Fortitude and valiant Perſeverance in the Church

Church of *Pergamus*, that notwithſtanding the Martyrdom of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held faſt the Faith of Jeſus Chriſt, and never forſook it, *chap.* 2. 13. Love and Service toward their Brethren, Faith and Aſſurance in the promiſes of God, and increaſing in Piety; ſo that the end was better than the beginning in the Church of *Thyatira*, chap. 2. 19. A little increaſe of Faith, keeping of the word of God, and a free confeſſion of his Name, in the Church of *Philadelphia*, chap. 3. 8.

Q. *What doth Chriſt reprehend in them?*

A. Their Vices, as the lack of love in the Church of *Epheſus*, chap. 2. 4. Hypocriſie in the Church of *Smyrna*, of ſuch as ſaid they were Jews, but indeed were the Synagogue of Satan, that is, they did profeſs themſelves Chriſtians in word, but ſhewed it not in deed, *ch.* 2. 9.

The bearing with falſe Doctrine in the Church of *Pergamus*; for they ſuffered the Nicolaitans amongſt them, that as *Balaam* did, taught the People of God to ſtumble in two things, cauſing them to commit Fornication, both in Body and Soul: In Body, by abandoning their Wives to common uſe: In Soul, by ſacrificing to their Idols for Superſtition ſake, *ch.* 2. 14.

The like Vice is reprehended in the Church of *Thyatira*, that ſuffered *Jezabel* a wicked Woman, to ſet abroach falſe and abominable Doctrine, tending to Fornication and Idolatry amongſt them, *ch.* 2. 20.

At *Sardis* their works were fair in outward ſhew, but inwardly nothing but filth and rottenneſs, *ch.* 3. 1.

At *Laodicea* they were time-servers, and halted between two opinions, and were neither hot nor cold, *ch.* 3. 15.

Q. *What doth Christ exhort them unto?*

A. Repentance, and amendment of life.

Q. *To their repentance, what is annexed?*

A. A gracious promise to be written in the Book of life.

Q. *To their wilful perseverance in their sins, what is annexed?*

A. A heavy threatning that he will come suddenly upon them as a Thief, and they shall not know the hour, *ch.* 3. 3.

Q. *Having learned the state of things as they stood for the present, when this Revelation was given; what next succeedeth?*

A. The Propheſie of things to come, which is either general, as touching such things as should happen to the whole World; or particular, but (yet of more moment than the former) as touching such things as should happen to the Church.

Q. *What is the end of the Propheſie of the Church?*

A. That the Faithful, admoniſhed before-hand of the assaults and bloody attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute in despite of both, till the day of the coming of Christ Jesus.

Q. *What is the end of the Propheſie of the World?*

A. To shew the Judgment that God should execute upon the enemies of his Church, and the sealing up of the elect before the execution of those Judgments, that they might be kept from evil, as appeareth by the Seventh, Eighth, and Ninth, Chapters.

Q. *If*

Q. *If the elect were kept from evil, to what end was this Revelation given to forewarn them that they ſhould ſuffer trouble and perſecution?*

A. To be kept from evil, is underſtood, that notwithſtanding all the violence and perſecution offered them, yet they were not overcome, or driven from Faith, or the hope they had of eternal happineſs; but therein they did Joy and Triumph, howſoever the world thought them plunged in deſpair and ſorrow.

Q. *What i the ſecond Viſion that* John *had?*

A. The Viſion wherein was revealed unto him the Majeſty of God the Father, to give the greater authority unto this Book; wherein his excellency is likewiſe ſet forth unto us, (as well as the Sons) in a deſcription fit for our capacity.

Q. *How is the glory of the Father deſcribed?*

A. In theſe ſix things: In the figures of his Office, of his Nature, of his Aſſiſtance, of his Effects, of the Inſtruments which he imployeth to that purpoſe, and of the events that follow.

Q. *What is his Office?*

A. To judge the whole earth, and therefore he is apprehended of *John* ſitting upon a Throne, *ch.* 4. 2.

Q. *How is his nature repreſented?*

A. By the beauty of the Jaſper-ſtone, and of the *Sardine*, *ch.* 4. 3.

Q. *What are his Aſſiſtants?*

A. The honourable company of Prophets and Apoſtles cloathed in white rayment, and crowned with Gold, *ch.* 4. 4.

Q. *What are the effects of his magnificence?*

A. Lightning, Thunder, and Voices, *&c.*

Q. *Who be his Inſtruments?*

A. The company of the Celeſtial Creatures,

in number four; that is, ſo many as are needfull for the execution of the will of God, through all corners of the World: and the whole Army of Creatures under Heaven, figured unto us by the Sea of Glaſs, like unto Cryſtal.

Q. *Why are the Celeſtial Creatures ſaid to be full of eyes?*

A. Becauſe of their watchfulneſs in the Service of God.

Q. *VVhy is the firſt compared to a Lion?*

A. Becauſe of his courage.

Q. *Why the ſecond to an Ox?*

A. Becauſe of his ſtrength.

Q. *Why hath the third the face of a man?*

A. Becauſe of his prudence.

Q. *Why is the fourth likened to a flying Eagle?*

A. Becauſe of his agility and ſwiftneſs.

Q. *VVhat is the events that follow the deſcription of his magnificence?*

A. The praiſe and Glory which the Angels give unto him that ſits upon the Throne; and the reverence and homage which the Elders ſhew unto him.

Q. *In what manner?*

A. By proſtrating themſelves before him, caſting their Crowns at his feet, *ch.* 4. 10.

Q. *Having procured ſo great authority to the words of the Revelation, in the deſcription of the Majeſty of the giver, what follows?*

A. The preſentation of the two Books, whereof the one being great and large, written within and without, and ſealed with ſeven Seals, containeth the Hiſtory of the World: the other being but little, includeth the Hiſtory of the Church.

Q. *VVho opens the ſeals of this Book?*

A. Chriſt Jeſus.

Q. *VVere none ſolicited thereunto but he?*

A. Yes

A. Yes, a general Proclamation was made by an Angel, to ſee if any were worthy to open it; but none, neither in Heaven nor Earth, nor under the Earth, was found able or worthy to open, or look upon the Book, ſave the Lion of the Tribe of *Judah*, and the Lamb that ſtood in the midſt of the Throne, and of the Elders, which was CHRIST JESUS, *ch.* 5. *to* 10.

Q. *What do we learn by this, that none were able to uncloſe the Book but he?*

A. That he only is the Mediator between God and Man; that no other Creature, either in Heaven or Earth, is acquainted with the ſecret Counſels of God, or can reveal them unto us, but he.

Q. *Why is he called a Lyon and a Lamb, names of a contrary nature?*

A. He is called a Lyon in reſpect of his power and ſtrength, and a Lamb in reſpect of his patient Sufferance.

Q. *What was contained in this Book, when Chriſt had opened it?*

A. The eternal purpoſe of God for the puniſhing and pouring forth Plagues upon the World.

Q. *What moved him thereunto?*

A. The incredulity and wickedneſs of men.

Q. *What were the Plagues?*

A. Of two ſorts; either ſuch as afflicted other Creatures, as the Earth, Sea, Herbs, Plants, Fountains, *&c. ch.* 6. or ſuch as were inflicted upon men, *ch.* 9.

Q. *What were theſe?*

A. Thoſe were of two ſorts; either by way of torment or cruel Murther.

Q. *What is the cauſe of that Tyranny?*

A. Smoak and Sulphur, which iſſued from the

the bottomleſs pit; whereby is figured the ſpiritual darkneſs, with which Mens conſciences were tormented; and from this darkneſs of mind at the laſt did iſſue the other plague of ſlaughter and bloodſhed, ſo many years expreſſed and publiſhed through Chriſtendom by the Popes of *Rome*, ch. 9. 15.

Q. *What is the general uſe of the precedents?*

A. As touching the Perſon of God, we learn three things: Firſt, his loving favour in denouncing and giving knowledge beforehand, by evident tokens, what rigour he purpoſed to execute afterward, if he ſaw no amendment in the courſe of Mens lives, *ch.* 6. Secondly, his merciful care over his elect, in arming them with defenſive Armour, to cover them againſt the flood of thoſe evils that were to overſhadow the whole world, *ch.* 7. Thirdly, the truth of his Juſtice, in executing all thoſe plagues upon the world, which he hath foretold, *ch.* 8. 9.

Q. *What do we learn as touching our ſelves?*

A. Three things, attention to regard the threatnings of God; repentance to be ſorry for our ſins, and amendment of life, to prevent the rigour of his Juſtice.

Q. *What as touching the Inſtruments of God, which be uſed in executing his will?*

A. Three things: Firſt, that they were Angels. Secondly, that they were obedient at the beck; and thirdly, that they were expeditious in performance of their charge.

Q. *What learn we as touching the elect?*

A. Three things: Firſt, their place, they ſtood before the Throne, and before the Lamb; whereby it is ſhewed, that as they are under the protection of God, ſo are they always ready to do him ſervice. Secondly, their Habit, they were cloathed in white Robes, waſhed in the blood

of

of the Lamb, whereby is ſignified their pure, peaceable, and Royal Dignity. Thirdly, their Victory, they had palms in their hands; whereby we are put in mind of the combates which they ſuſtained for the name of God, and the eternal Triumphs which they have in Heaven, by the Communion and Fellowſhip of our Saviour Jeſus Chriſt, *ch.* 7 9.

Q. *What as touching the natural Man?*

A. Spiritual miſery, which ſpreads it ſelf into three branches; poverty of heart, for lack of underſtanding; blindneſs of mind, for lack of faith, and nakedneſs of ſoul, for lack of the white Robe of righteouſneſs in Chriſt Jeſus, *ch.* 3. 17.

Q. *What as touching regenerate Men?*

A. Three properties, ſtrength of Faith, keeping of the word of God, and free confeſſion of his Name, *ch.* 3. 8.

Q. *Proceed unto the viſion of the ſecond Book, who held the ſecond Book in his hand?*

A. A mighty Angel, *ch.* 10. 1.

Q. *Whom do you underſtand by that Angel?*

A. Our Saviour Chriſt that held the Book open in his hand.

Q. *How is he deſcribed?*

A. In that great glory and magnificence.

Q. *To what end?*

A. To procure the greater authority to this Propheſy following.

Q. *What was contained in the Book which he held?*

A. The Prophetical Hiſtory of the Church.

Q. *To whom did they give it?*

A. To *John.*

Q. *How did he command him to uſe it?*

A. He

Q. *How did he command him to use it?*

A. He bade him eat it, that is, comprehend and throughly understand it.

Q. *How is the History of the Church divided?*

A. Into two parts; into the Ministry or deeds of the Prophets, and the whole body of the Church.

Q. *In how many things consist the deeds of the Prophets, or Ministers of the Church?*

A. In three things; in their fighting under the Cross, in their being murthered, and in their rising up again.

Q. *When began their fight?*

A. Presently upon the death of Christ.

Q. *How long did it continue?*

A. A thousand two hundred and sixty years.

Q. *The Text saith days*, ch. 11. 3.

A. True, but it is to be understood years, after the example of *Ezekiel* and *Daniel*, who interpret their Visions in like manner, days for years.

Q. *Who was propheſied that he ſhould murther, and almoſt quite extinguiſh their Doctrine?*

A. Pope *Boniface* the eighth, who entered into the Papacy at the expiration of 1260 years, *ch.* 11. 7.

Q. *How did he obtain the Papacy?*

A. By ſubtilty, who in the night by a falſe Oracle, perſwaded his predeceſſor *Celeſtine* to reſign his authority unto him.

Q. *How long did he rule?*

A. Three years and a half; during which time the Church of Chriſt ſeemed to be dead and lye unburied.

Q. *Where?*

A. In the Streets of *Rome*.

Q. *The Text ſaith of* Sodom *and* Egypt? *how then do you ſay of* Rome?

A. *Rome* is a Spiritual *Sodom*, and a Spiritual

Egypt

Egypt; *Sodom* in her Spiritual Adultery, *Egypt* in her Spiritual Oppreſſion of the Church.

Q. *Who raiſed the Church again?*

A. The Spirit of Life coming from God. *ch.* 11.

Q. *When?*

A. Preſently upon the death of *Boniface*.

Q. *Did the Spirit of God raiſe up thoſe that had been ſlain?*

A. No.

Q. *The Text ſaith, they aſcend unto Heaven in a Cloud?*

A. We are to underſtand by the uſe of the Scripture, that the Church of the wicked is commonly called the World, or the Earth; and the Church of the Faithful and Elect, is called Heaven; therefore when it is ſaid they aſcended up into Heaven, the meaning is, they were withdrawn from the Tyranny of the wicked World, and gathered into the Celeſtial Church; that is, ſeeing the Temple and publick places were not open unto them, ſecret places were ſanctified unto them, as if it were Heaven, apart from the reſt of the World.

Q. *What effects follow their Separation?*

A. Fear and terror in their enemies; joy and thankſgiving in the Saints of God, that he did vouchſafe to challenge his Authority and ſovereign power over the World, *ch.* 11. 12, 17.

Q. *Having touched the Miſtery of the Church, let us return to the other part of our diviſion; How doth the whole Body of the Church divide it ſelf?*

A. Into two parts: Into the Jewiſh Chriſtians, and into the Chriſtian Catholick Church, which conſiſteth not only of Jews, but of the believing Gentiles alſo.

Q. *When began the Chriſtian Jewiſh Church?*

A. At the inſtant of the conception of our Saviour Chriſt.

Q. *When*

Q. *When began the Chriſtian Catholick Church?*

A. At that time, when by the Preaching of the Apoſtles, the *Gentiles* were converted, and did embrace the glad tidings of the Goſpel.

Q. *What doth St.* John *here continue for our inſtruction?*

A. The eſtate both of the *Jewiſh* and Chriſtian Catholick Church, warfaring, or as it were, ſubject to the aſſaults of her enemies.

Q. *What is the Chriſtian* Jewiſh *Church compared unto?*

A. A Woman with Child, *ch.* 12. 2.

Q. *Why?*

A. Becauſe, like unto a fruitful Woman, it is continually to bring forth Children unto the Lord.

Q. *How is that Woman deſcribed?*

A. By her attire, and by her ſtanding, *ch.* 12. 2.

Q. *How was her attire?*

A. Of two ſorts, the cloathing of her body, or the ornaments of her head.

Q. *How was her body cloathed?*

A. With the Sun.

Q. *What is thereby ſignified?*

A. The ineſtimable glory given unto the Church of God.

Q. *How was her head adorned?*

A. With a Crown of twelve Stars.

Q. *What is thereby ſignified?*

A. The Kingdom of Heaven which belongeth unto the Church.

Q. *How did ſhe ſtand?*

A. Upon the Moon.

Q. *What do we learn by that?*

A. That the true Church trampleth under her feet all variableneſs, unto which all things under the Moon are ſubject.

Q. *What was her conflict?*

A. She

A. She travelled, and was in danger to have her child devoured, *ch.* 12. 4.

Q. *By whom?*

A. By a fiery Dragon that had ſeven heads, and upon every Head a Crown, and ten Horns.

Q. *What do we underſtand by the Dragon?*

A. Satan.

Q. *What by his ſeven heads?*

A. His wonderful Policy and Wiſdom, able at once to diſturb the Seven Churches, that is, the Univerſal Church.

Q. *What by his Seven Crowns?*

A. His Magnificence and Authority, every head being as the head of a King.

Q. *What by his ten horns?*

A. His great power, ſufficiently furniſhed to hurt the whole World.

Q. *What is underſtood by the Children whom he would devour?*

A. Chriſt myſtical, that is, one and entire Chriſt in a myſtery, compounded of the Perſon of Chriſt, as of the head; and of the body of the Church, and of all the Members thereof, united to the head by the Spirit.

Q. *How was the Church delivered?*

A. God took it up into Heaven, and prepared a place for the Mother in the Wilderneſs.

Q. *Did Satans malice ſo end?*

A. No, he gave two aſſaults more.

Q. *Where was the firſt?*

A. In Heaven, *ch.* 12. 7.

Q. *In what manner?*

A. He accuſed the elect of God day and night.

Q. *What was his ſucceſs?*

A. He was thrown down from thence by the power of *Michael*, that is, of Chriſt Jeſus.

Q. *Wherein was his ſecond aſſault?*

A. In earth, upon the Mother of the Child, and

and upon the reſt of her ſeed; that is, upon the Church of the Jews, and the Church of the Gentiles afterward gathered together in CHRIST.

Q. *How did the Mother, that is, the Church of the Jews eſcape in this aſſault?*

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. *What place was that?*

A. *Pella*, a Town ſeated on the other ſide of *Jordan*, in a deſart Country.

Q. *How did Satan purſue her?*

A. With a flood of water caſt out of his mouth.

Q. *What underſtand you by the flood of water?*

A. The Romans, which deſtroyed *Jeruſalem*, and the Sanctuary that was therein.

Q. *Who drank up the flood of water, that it did not hurt the Church?*

A. The earth, that is, the wicked ſort of the Jews, whoſe bloody maſſacre ſatisfied the fury of the Romans, ſo that the elect had liberty to eſcape.

Q. *When Satan ſaw himſelf again prevented, how did he take it?*

A. He was wroth, and made war upon the reſt of the Seed of the Woman, that is, upon the Chriſtian Catholick Church.

Q. *How many principal things are we to note in the Hiſtory of the Chriſtian Catholick Church?*

A. Three; her Combat, her Victory, and her Glory.

Q. *With whom were her combats?*

A. With two kinds of Beaſts, the one whereof had ſeven heads, and come out of the Sea; the other had two heads, and ſprang out of the earth, *ch.* 13.

Q. *What do you underſtand by the firſt Beaſt?*

A. The Tyranny inflicted upon the Church by the Civil Government of the Roman Empire.

Q. *What*

Q. *What by the ſecond Beaſt?*

A. The Perſecution of the Papiſtical Hierarchy, by the Succeſſion of Popes.

Q. *How did this Beaſt riſe?*

A. By little and little out of the Earth.

Q. *What is to be underſtood by the two horns of the Beaſt?*

A. Two Swords, and two Keys, temporal and ſpiritual Power.

Q. *What by his ſpeaking like a Dragon?*

A. Subtilty and falſhood, like the old Serpent.

Q. *What by the taking of the mark in their right hand and foreheads?*

A. The profeſt Obedience and Allegiance of all to the Beaſt, which otherwiſe ſuffers not to buy and ſell, that is, not Civil Commerce.

Q. *Againſt whom doth the Church obtain her victory?*

A. Againſt the two Beaſts, and the Dragon before ſpoken of, and againſt the Whore of the Spiritual *Babylon*, deſcribed in the Seventeenth Chapter.

Q. *What is underſtood by the whore of* Babylon?

A. The great City of *Rome*, which reigned over the Kings of the earth, *ch.* 17. 18.

Q. *Shall ſhe undoubtedly fall into ſhame and ruine?*

A. She ſhall, the Spirit hath ſaid it expreſly.

Q. *By whoſe hand and power?*

A. By the power of ten Kings, formerly her Favourites, into whoſe heart God ſhall put to execute the fury of his decreed wrath upon her.

Q. *How ſhall her lovers take it?*

A. They ſhall ſtand afar off for fear, ſaying, Alas! Alas! the great City *Babylon*, tha

that mighty City, in one hour she is made desolate.

Q. *Shall she not rise again and be restored?*

A She shall not, she shall sink in destruction, as the stone cast into the Sea, *ch.* 18. 21.

Q. *By what means doth the Church get Victory over her enemies?*

A. By the assistance of Christ her head and Captain.

Q. *Into how many points doth his assistance spread?*

A. Into four; the preaching of his word, and the works of Faith, Patience, and Obedience, set down in the fourteenth Chapter; and into Threatnings and Judgments, proceeding from his Divine Justice, declared in the 15 and 16 Chapters.

Q. *Wherein consisteth the glory of the Church?*

A. In her perpetual triumph in the World to come, joyned to her bridegroom Christ Jesus, in joy that never shall have an end, a taste of which joy is in some sort made manifest unto us, *ch.* 21. 2.

Q. *But what shall become of the enemies of the Church?*

A. They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, *ch.* 21. 8.

Q. *How many kinds of death are there incident to men?*

A. Two, the first, which is a separation of the Soul from the Body, and of this kind of death all sorts of People must taste, as well the godly as ungodly, and the second, which is a separation of the soul and body from the presence of God for ever, to remain in darkness, and this is the death that the wicked only must dye.

6 MA 50

FINIS.

English *Dictionary*; *or, Bible-Expositor.*

The Money, Weights and Measures mentioned in some part of the Old Testament; with their Value, and how much it is in English *current Money, either in Gold or Silver. In regard, Troy Weight being the most Ancientest Weight, by which what follows is counted and cast up in Coin or Weight,* &c. *Troy Weight, 8 Drams make an Ounce, and 12 Ounces a Pound.*

THere are 3 sorts of Shekels, also of Talents mentioned in Scripture. First, the common Shekel, is 2 Drams, worth 1 *s.* 3 *d.* The King's Shekel weighed 3 Drams, worth 1 *s.* 10 *d.* ½. The Shekel of the Sanctuary, weighed 4 Drams, worth 2 *s.* 6 *d.* Also there are 3 sorts of Talents. The common Talent, weighed 3000 quarters of Ounces or common Shekels, which is 6000 Drams, is 187 *l.* 10 *s.* The King's Talent weighed 3000 of the King's Shekels, which is 9000 Drams, and is 281 *l.* 5 *s.* The Talent of the Temple, weighed 2000 Shekels of the Temple, which is so many half Ounces, which comes to 375 *l.* A Silvering, or piece of Silver often mentioned, is worth 2 *s.* 6 *d.* The common Shekel of Gold, is 2 Drams, worth 15 *s.* The King's Shekel of Gold, is 2 Drams, worth 1 *l.* 2 *s.* 6 *d.* The Shekel of Gold of the Temple, is 4 Drams, worth 1 *l.* 10 *s.* The common Talent of Gold, is worth 2250 *l.* The King's Talent of Gold, is worth 3375 *l.* The Talent of Gold of the Sanctuary, is worth 4500 *l.* The *Jews* common *Mina* of Silver, is 60 Drams, or 37 *s.* 6 *d.* The King's *Mina* being 80 Drams, is worth 50 *s.* The *Mina* of the Temple, is 100 Drams, that is 3 *l.* 2 *s.* 6 *d.* A *Gerah*, is 1 *d.* ½.

What the Money in several parts of the Bible is worth, the Chapters and Verses where mentioned.

GEnesis 20. 16. *Abimelech* said, *I have given* 1000 *pieces of Silver*, which is 126 *l.* *Gen.*

23. 16. *Abraham* bought a Burying-place for 400 Shekels of Silver, current Money, which were common Shekels, which is 25 *l.* *Gen.* 24. 22. A Golden Earring of half a Shekel, is 7 *s.* 6 *d.* And 2 Bracelets, of 10 Shekels weight of Gold, is 7 *l.* 10 *s.* *Gen.* 37. 28. Sold him for 20 pieces of Silver, which is 2 *l.* 10 *s.* *Gen.* 45. 22. To *Benjamin* 300 pieces of Silver, is 37 *l.* 10 *s.* *Exodus* 25. 39. Of a Talent of pure Gold make all the Vessels, is 4500 *l.* *Exod.* 30. 23. Half a Shekel of Silver of the Sanctuary, is 1 *s.* 3 *d.* *Exod.* 37. 23, 24. Made the 7 Lamps, and the Snuffers, of pure Gold of a Talent weight, is 4500 *l.* *Exod.* 38. 24. All the Gold that was occupied, the Gold of the Offering, was 29 Talents and 730 Shekels, after the Shekel of the Sanctuary, is 1215 95 *l.* *Vers.* 25. And the Silver of them that was numbred of the Congregation, 100 Talents and 775 Shekels, after the Shekel of the Sanctuary, comes to 37721 *l.* 17 *s.* 6 *d.* *Vers.* 27. And of the 100 Talents of Silver were cast the Sockets of the Sanctuary, and the Sockets of the Vail, 100 Sockets, a Talent for a Socket, is 37500 *l.* *Vers.* 28. And of the 1775 Shekels, he made hooks for the pillars, is 221 *l.* 16 *s.* 8 *d.* *Vers.* 29. The Offering was 70 Talents, and 420 Shekels in weight, is 8850 *l.* in weight, or 79 Tun and half. *Leviticus* 27. 3. 4. 50 Shekels of Silver of the Sanctuary, is 6 *l.* 5 *s.* If a Female 30 Shekels, is 3 *l.* 15 *s.* *Vers.* 5. 20 Shekels, is 50 *s.* A Female 10 Shekels, is 25 *s.* *Vers.* 6. 5 Shekels, is 12 *s.* 6 *d.* A Female, 3 Shekels, is 7 *s.* 6 *d.* *Vers.* 7. 15 Shekels is 37 *s.* 6 *d.* A Female, 10 Shekels is 25 *s.* *Vers.* 16. An Homer of Barly-seeds at 15 Shekels is 6 *l.* 5 *s.* *Numbers* 3. 47. *Take 5 shekels for every person by the pole*, after the Shekel of the Sanctuary is 12 *s.* 6 *d.* a Man. *Vers.* 50. Of the first born of the children of *Israel*, took he the money, 1365 Shekels, after the Shekels of the Sanctuary, is 170 *l.* 12 *s.* 6 *d.* A Shekel of the Sanctuary is 20 *Gerahs*, a *Gerah* is 1 *d.* ½. *Numb.* 7.

12,

12, 13, 14. His offering was one Silver Charger of 130 Shekels weight, according to the Sanctuary, is 16 *l.* 5 *s.* One Silver Bowl 20 Shekels, is 8 *l.* 15 *s.* One Incenſe Cup of Gold, of 10 Shekels, (in another tranſlation it is called a Gold Spoon) is 15 *l.* ſo the worth of Gold and Silver which one Prince offered, is 40 *l.* ſo the whole offerings of the 12 Princes, in Silver Chargers, Bowls, Golden Cups, or Spoons, amounts unto, is 480 *l.* *Numb.* 31. 32. 16750 Shekels of Gold of the Sanctutry, is 25125 *l.* *Deutronomy* 22. 19. In an hundred Shekels of Silver, being common, is 6 *l.* 5 *s.* *Verſ.* 29. 50 Shekels of Silver common, is 3 *l.* 2 *s.* 6 *d.* *Joſhua* 6. 12. A *Babiloniſh* Garment, and 200 Shekels of Silver, which were common, is 12 *l.* 10 *s.* And a wedge of Gold of 15 Shekels, common weight, is 37 *l.* 10 *s.* *Judges* 9. 4. 70 pieces of Silver or Silvering, is 8 *l.* 15 *s.* *Judg.* 16. 5. The *Philiſtins* ſaid they would give her every one 1100 pieces of Silver, which is 137 *l.* 10 *s.* each Lord, being 5 of them, is 687 *l.* 10 *s.* *Judg.* 17. 12. 110 Shekels of Silver, common, is 68 *l.* 15 *s.* *Ezra* 8. 20. 650 Talents of Silver of the Sanctuary, which is 24375 *l.* of Silver Veſſels 100 Talents, 37500 *l.* And of Gold Veſſels 100 Talents, is 450000 *l.* And 20 Baſons of Gold of 1000 Drams, each Dram being worth 7 *s.* 6 *d.* is 375 *l.* There are 2 Veſſels of fine Copper, as precious as Gold, but the weight not mentioned. The total ſum of all the Veſſels of Gold and Silver, is 731625 *l.* *Heſter* 3. 11. *I will pay* 1000 *Talents of Silver*, being the King's, is 281250 *l.* 1 *Samuel* 2. 36. A piece of Money, is 7 farthings. 1 *Sam.* 9. 8. The fourth part of a Shekel of Silver, is 3 *d.* 3 farth. 1 *Sam.* 17. 4, 5. *Goliah's* height was 6 Cubits and a Span, was arm'd with a Coat of Male, which weighed 5000 Shekels of Braſs, which is 104 Pounds 2 Ounces: His Spears head weighed 600 Shekels of Iron, which is 12 Poun. and half. 2 *Sam.* 14. 20. He weighed his Hair at 200 Shekels by the King's weight, which is 6 Poun.

3 Ounces. 2 *Sam.* 18. 11, 12. 10 Shekels, being the King's, is 18 *s.* 9 *d.* 1000 Shekels of Silver, is 93 *l.* 15 *s.* 2 *Sam.* 22.30. *Amon's* Crown weighed a Talent of Gold, being the Kings, is 3375 *l.* 2 *Sam.* 24. 24. 50 Shekels of Silver, of the Sanctuary, is 6 *l.* 5 *s.* 1 *Kings* 9. 14. 140 Talents of Gold, being the Kings Talent, is 405000 *l.* *Verſ.* 28. 420 Talents of Gold, is 1470500 *l.* 1 *Kings* 10. 10. 140 Talents of Gold, is 405000 *l.* *Verſ.* 14. The weight of Gold that came to K. *Solomon* in one year, was 666 Talents of Gold, is 2257750 *l.* *Verſ.* 16. 200 Targets of beaten gold, 600 Shekels went to one Target, is 900 *l.* worth of gold to one Target. The whole worth of the 200 Targets of gold, is 180000 *l.* *Verſ.* 17. 300 Shields of gold, 3 Pound of gold to one Shield, is 120 *l.* So that the worth of gold of the 300 Shields, is 5600 *l.* *Verſ.* 29. 600 Shekels of ſilver, is 56 *l.* 5 *s.* 150 Shekels of ſilver, is 14 *l.* 1 *s.* 3 *d.* 1 *Kings* 16.24. 2 Talents of ſilver, is 562 *l.* 10 *s.* the King's Talent. 1 *Kings* 20. 39. A Talent of ſilver, common, is 187 *l.* 10 *s.* 1 *Kings* 5. 23. 2 Talents of ſilver, being the King's, is 562 *l.* 10 *s.* 2 *Kings* 6. 29. An Aſſes Head was ſold for 80 pieces of ſilver, which is 10 *l.* and the fourth part of a Cab of Doves-dung, which is half a Pint, for 5 pieces of ſilver, which is 12 *s.* 6 *d.* 2 *Kings* 7. 1. A Meaſure of Flower was ſold for a Shekel, which is 1 *s.* 3 *d.* a Meaſure being a Buſhel. 2 *Kings* 15. 19, 20. 1000 Talents of ſilver, is 28125 *l.* 50 Shekels, is 3 *l.* 2 *s.* 6 *d.* 1 *Chron.* 12. 25. 600 Shekels of gold by weight, the Shekel of the Sanctuary, is 900 *l.* 1 *Chron.* 22. 14. 100000 Talents of gold, of the Sanctuary, is 450000000 *l.* A million being a thouſand thouſand, or ten hundred thouſand; and a thouſand thouſand Talents of ſilver, is 37500000 *l.* 1 *Chron.* 29. 7. 5000 Talents, and 10000 Drams according to the Talent of the Sanctuary, is 2253750 *l.* And of ſilver, 10000 Talents, which is 3000750 *l.* And of Braſs, 18000 Talents, which is in weight, 2250000 pounds. *&c.*